

# The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3421.  
NEW SERIES, No. 525.]

LONDON, SATURDAY, JANUARY 18, 1908.

[ONE PENNY.]

## CONTENTS

NOTES OF THE WEEK	...	33
LEADER :—		
A Spiritual Faith	...	40
ARTICLES :—		
What is Meant by the Immanence of God?—III.	...	34
Modernism in the "Hibbert"	...	36
A Welcome into the Ministry	...	41
Our Great Problem—Discussion	...	42
From Hungary	...	44
Wellington, New Zealand	...	44
PROVINCIAL LETTER :—		
Yorkshire District	...	45
CORRESPONDENCE :—		
Convictions for Theft	...	46
LITERATURE :—		
Catherine of Siena	...	37
The Steps of Life	...	38
THE CHILDREN'S COLUMN	...	39
NEWS FROM THE CHURCHES	...	46
OUR CALENDAR...	...	47
ADVERTISEMENTS	...	47

## NOTES OF THE WEEK.

PRELIMINARY programmes have now been issued of the provincial meetings of the British and Foreign Unitarian Association and the Sunday School Association, to be held in Liverpool on Thursday and Friday, February 20 and 21, as we noted last week. The Thursday meetings, with an opening reception, a Ministers' Conference and the Sunday School Conference, are to be held in the fine buildings of the Liverpool Domestic Mission in Mill-street. On Friday morning, at 10 o'clock, is the religious service in Hope-street Church, when the Rev. J. H. Weatherall, of Bolton, is to be the preacher. Next comes the Conference on Women's Work, and after lunch the scene changes to Ullet-road, where the Conference on Missionary Work is to be held in the Church Hall, and after tea the public meeting. The local committee will endeavour to provide hospitality for ministers and delegates whose names are sent, *not later than Tuesday, Feb. 11*, to Mr. B. P. Burroughs, 15, Sweeting-street, Liverpool.

THE *Essex Hall Year Book* for 1908 is compact as ever of useful and accurate information. Some of its statistics as to ministers and churches we have already noted. One welcome addition is the information, under a separate heading, as to Convalescent and Holiday Homes. In the list of Lay Preachers' Unions, South Wales is added. In the section on Liberal Religion in Foreign Countries we note one mistake under Germany. Dr. Rade's paper

*Die Christliche Welt* is mentioned as though it were one of the organs of those liberal Christians "who do not belong to the National Church." It is, however, an organ of liberalism within the Church, quite as much as the *Protestantenblatt* the organ of the Protestantverein, mentioned in the list of religious newspapers, but not in this section. The address of the secretary of the London Domestic Mission should now be corrected to "The Sun Dole," Redington-road, Hampstead.

WE hear with the greatest interest and pleasure that the Rev. R. J. Campbell, of the City Temple, has promised to preach for the Rev. J. M. Lloyd Thomas at the High Pavement Chapel, in Nottingham, on a week-night in April. He was invited to preach the anniversary sermons, but could not come for a Sunday.

THE Digbeth Institute, built at a cost of about £25,000 for social and religious work in one of the poorest quarters of Birmingham, by the Carr's-lane Congregational Church, was opened on Thursday afternoon by Mrs. J. H. Jowett, wife of the minister of the church. Mr. Jowett succeeded the late Dr. Dale at Carr's Lane twelve years ago. Writing in this week's *Christian World* he says :—"Whatever else Dr. Dale did, he was instrumental in forming a church with a gloriously free spirit, a church which, while it reveres its noble traditions, has never been fettered nor embarrassed by them." And then he goes on to tell how splendidly his people took up the idea of this new institute, though the first suggestion that it might cost £15,000 was received rather blankly, and how, though the plans grew so as to require £25,000, the end is now happily accomplished.

THE statistics of Methodism as given in the *Wesleyan Methodist Kalendar* do not show any remarkable advance upon the figures given last year. In Great Britain the Wesleyans show a decrease in the number of members and a decrease in the number of Sunday scholars. In the totals, however, that include Methodism abroad as well as at home, and all the various branches of Methodism as well as the Wesleyan, there is an increase in every column. Church members and probationers are given as 8,448,964, Sunday scholars as over 6,900,000, churches 95,264.

A METHODIST paper very well remarks that it is time for the "right of the parent to have his child taught" to become "the duty of the parent to teach his child." We agree with the Methodist. The parent

who has a right to demand that his fellow townsmen or the State should teach his child his particular prejudices does not exist except in insincere argument; the parent who imagines he has any such right must be very rare, and of an unreasoning type that should not be encouraged. The parents who admit their own responsibility in regard to their children whenever the matter is pressed home, but who act generally as if public opinion were a perfectly safe and trusty guide to Christian conduct, and as if no harm would come of leaving the child to the chance influences of his surroundings; the parents who have sense enough not to claim imaginary rights, but not character enough to do their own manifest duty towards the children are to be found all about us. These and not the imaginary parent of the argument should receive our attention.

THE death of Mr. Reginald Hodder, who is described as co-founder with Mr. John Blackham, of the P.S.A. movement, recalls the history of an interesting branch of religious work. The P.S.A. was originally an off-shoot of the Adult School, Mr. Blackham being an active Adult School worker. The movement, which had its rise in the Midlands in 1875, developed rapidly; but in spite of a considerable measure of success, it has proved, upon the whole, to be much less vertebrate than that of the Adult Schools. It has been very difficult to combine the attractive elements of a Popular Sunday Afternoon entertainment with the more serious ones of substantial religious teaching. The sense of real work being done has probably been much less persuasive here than in the older and outlasting movement.

THE second of the articles on the demand for small holdings now appearing in the *Daily News*, gives a remarkable picture of the awakening in Cambridge and Huntingdonshire. The former county is already noted for the success of its small farmers and market gardeners, and these men are already asking the County Council for 5,000 additional acres in nearly 700 plots. In the latter the demand reaches 6,000 acres from nearly 300 applicants. In view of the large number of applicants, the *Daily News* commissioner urges the necessity for caution in dealing with them, and for the appointing of "Management Associations" in every district which contains a sufficient number of holders.

AN interesting and suggestive experiment in industrial policy is to be tried in the Transvaal. Recognising the import-



ance of developing the agricultural resources and the output of minerals other than gold, the Government is now prepared to supply farmers with seed, take over their "mealies" (maize), transporting and exporting them at low specified charges to European ports. It has made similar arrangements for the conveyance of Transvaal coal to Delagoa Bay.

MR. J. E. G. DE MONTMORENCY has presented a report to the Government Education Department dealing with School Excursions and Vacation Schools, in which he refers to the growing importance of the Vacation School organised by Mrs. Humphry Ward at the Tavistock Square Settlement. The experience gained will, he says, be of the utmost importance to those who start such schools in other centres. They are of great benefit to town-bred children; but yet more valuable are the experiments in taking children away from their urban environment into the country on school-journeys and to school camps. Professor Findlay's organisation of a "camp" school for Manchester children at Great Hucklow is very favourably recognised; the children were enthusiastic students of nature, they learned to enjoy the country, and gained health and knowledge in happy companionship.

THE report of the Co-operative Holidays Association presented at the Annual Conference in Manchester records a successful effort in the same direction. About seventy boys, in contingents of fifteen each, went on tramp in and about Ribblesdale, sleeping in school-houses and village halls on straw. Simple but abundant fare was provided. The cost for each boy was 17s. 6d. for the week, including railway fares. It is intended to continue this work, which owes its success largely to Mr. F. Marquis, of Burnley, and his willing helpers.

THE general work of the C.H.A. in providing instructive and companionable organised holidays at a cost which just meets the expenses is progressing rapidly. The total number of full-week holidays enjoyed at the various guest-houses last year was 10,982, an increase of 1,700 on the previous year. There is a demand for new centres. The success of the Continental holidays in Germany, Switzerland, and Brittany leads to an extension of that part of the organisation. Probably a centre will be opened next summer at Fin Haut, near the Chamonix valley. The sense of comradeship and mutual helpfulness characteristic of those who join in these holidays can be felt rather than described, and results from the spirit of the founders and the gradual growth of the movement. There is always a large proportion of guests who have experienced the good fellowship before, and these, with hearty accord, draw in the new members into the fraternity of helpfulness. Free and "assisted" holidays are arranged, and a collection for these and kindred objects is taken weekly at each centre.

THE January number of *The Spade and the Sickle*, the monthly issue of sermons by the Rev. E. I. Fripp, of Oakfield-road Church, Clifton, is on "Camden Town."

It is a Christmas Eve sermon, prompted by a recent notorious case which has been in all the papers. "It is my duty as a Christian minister," said Mr. Fripp, "to speak of it, to tell you how the whole ghastly story strikes me from the point of view of the Gospel, what lessons it has for us as Christian citizens, and the significance of it in this last Sunday before Christmas," and he proceeded to picture the sordid and depraved conditions of life in such a suburb of London as Camden Town had been allowed to become, through disobedience to God's plainly written laws. "Man," he said, in conclusion of his argument, "is a child of the Earth, he is a child of God, he needs noble spiritual food. Take away his land, put him all day into a factory, give him after his drudgery the public-house, and you will have, as sure as the sun rises in the east and sets in the west, the recklessness, the intoxication, the mad and cruel sexuality, which surround the fate of poor Emily Dimmock." And, finally, referring to the Christmas reminder of the sanctity and happiness of a true home life, he said:—"The Christian forces of England have to conquer those unseemly powers I have alluded to, and by the help of God they will. Let us believe that the Spirit of Jesus, which is the spirit of every loving and happy household, the spirit of purity and chivalry, of pity and gentleness, of motherly care and fatherly guidance, of industry and helpfulness, will make its influence felt in our laws and institutions, our schools and services, our shops and factories, and reach at last the very darkest spots of our guilt and woe."

DURING November and December last a course of four lectures on Evolution was delivered to crowded audiences in the assembly room of the Carnegie Library at Wardle, a village about three miles from Rochdale, by the Rev. H. V. Mills, of Kendal. At every lecture there was vigorous discussion, during which the verbal accuracy of the Old Testament account of the creation was stoutly maintained by certain Seventh-Day Adventists. Some members of the audience came as far as twelve miles in order to be present at these lectures, and have carried their enthusiasm so far as to arrange for a repetition of the lectures at Eastwood, near Todmorden. The lectures are in the Council School, and the Mayor was to preside at the first on Thursday this week. The other three are on Wednesdays, the Rev. A. W. Fox, of Todmorden, presiding on January 22.

DR. ROBERT COLLYER's sermon "Looking Toward Sunset," preached in Mill Hill Chapel, Leeds, was published, as we noted at the time, not only in *THE INQUIRER*, but as a number of the *Mill Hill Pulpit*; and now we are glad to receive in the same form a New Year's Eve sermon, "Endure Hardness," by Dr. J. Estlin Carpenter, also preached at Mill Hill. Copies may be had from Mr. Charles Stainer, 12, Hesse-place, Leeds. (1½d. by post.)

THEN welcome each rebuff  
That turns earth's smoothness rough,  
Each sting that bids nor sit nor stand, but  
go! Robert Browning.

## WHAT IS MEANT BY THE IMMANENCE OF GOD?

### III.—IMMANENCE EXAGGERATED INTO PANTHEISM OR ATHEISM.

WE may believe in the vital union of God and man without forgetting the difference between them. Each human soul draws continual energy from the Divine Life, and depends on it as closely as each single "cell" depends on the physical life of the whole body; while at the same time it has a partly independent existence and some capacity of independent action. Indeed, if anyone wished to work this analogy to death, he might succeed by arguing, not that it "wipes out" independent personality, but that it suggests the possibility of an *opposition* between God and His creatures. For example, a group of cells may obstruct the life of the whole body, and, in the case of a malignant growth, may cause its death; and this obstruction is possible simply because the cells are not separate from the life of the whole. We are under no obligation to carry the analogy so far; I have mentioned it only to show that if we believe man to be a part of God (a "part" in the *organic* sense) we may still ascribe the extreme of independence to individual human lives.

This thought is carried further if we employ the analogy of mental life to illustrate the relation of God to man. In the life of mind, the unity and the difference are both more apparent. We find here a combination of the deepest differences and sometimes oppositions, conflicts both of emotion and thought, within the most intense unity. And here again there may be an obstruction of the whole by one of the parts. It is a common experience that at any time the general tendency of our desires and endeavours may be hindered by the persistent intrusion of other thoughts—thoughts that are sometimes worrying, sometimes simply irrelevant, but always useless and obstructive, yet obviously part of ourselves. But we may accept the analogy in its general meaning without accepting this particular application of it. The point is that in real life and experience unity and difference are inseparable, and vital union is not inconsistent with extreme opposition. We may hold, with vigour and conviction, the view of the *essential unity of God and Man*, while we recognise all the "separateness" that could ever be desired for man, and more. In this sense we affirm the immanence of God in Humanity, and *a fortiori* in Nature.

Now let the idea of Immanence be carried to an extreme. What do we arrive at? We might be led in either of two opposite ways.

We may exaggerate the idea of Immanence by denying any independent reality to the will or personality of man, and affirming all things to be actions or qualities of God. "Every thought, every volition, every power, every property, every motion, every change throughout every part of the unbounded universe, are instances of the exertion of His power by whom are all things."\* Of such pure Pantheism Spinoza is the supreme example in the

\* The words, quoted in Carpenter's "James Martineau," p. 119, give a concise but fine expression to the Pantheism of early nineteenth century Unitarianism.



history of philosophy. For our present purpose a simpler and more suitable example is found in the Pantheism of Hartley, Priestley, and their followers—a faith of which the sentence just quoted gives a brief expression.

Priestley, it is true, endeavoured to distinguish between the Deity and the universe, but only in the sense in which we might distinguish between an agent and his actions. "Everything is the *divine power*; but still, everything is not the *Deity Himself*. . . . All action is His action; but still these centres [of material attraction and repulsion] are no part of *Himself*. . . . Every inferior intelligent being has a consciousness distinct from that of the supreme intelligence; they will for ever continue distinct; but nothing is independent of the *divine power*. . . . Exclude the idea of Deity, on my hypothesis, and everything except *space* necessarily vanishes with it. His power is the very life and soul of everything that exists, and, strictly speaking, without Him we *are*, as well as *can do*, nothing."\*

Nothing could be finer than Martineau's description of the emotional aspect of this form of belief, which he himself once held:—"You pass through an experience at once subduing and exalting, when you part from all realities but the Supreme, and find yourself with Him alone; when the throng of secondary causes ceases to distract and to conflict, and, as it sinks into semblance, drops into the lines of an eternal order; when you try to empty the running waters and the sweeping winds and the teeming earth of any forces of their own, and bid them speak and look for Him alone; when the passions of men rise up against you, and you stand still and answer not, because they subside before your eye into a pulsation of His will; when the very thoughts you think resolve themselves before you into phenomena of His life passing a conscious point of space; when, in short, life becomes to you a sacred dream, and history a soliloquy of God, and the possibility is gone of anything less than the Divine. As if to test at once the sustaining efficacy of this faith, its great apostle in the last century was driven, the victim of ruinous outrage, from the country he had instructed and adorned; and never did it receive more impressive comment than in the lofty patience, the serene trust, the unexhausted benevolence of the exile of Pennsylvania."

Pantheism of this kind might be called philosophical Calvinism; Calvinism divested of the ideas of eternal punishment and original sin.

We may exaggerate the idea of Immanence in another way, by denying anything divine beyond Man and visible Nature. The Deity is completely identified with the inworking force of Nature or Humanity. Martineau was entirely right in saying that Immanence, so understood, excludes Theism. The exact definition of Atheism is that *nothing, higher or better than human beings as they are, is known to exist*. If you speak of God at all, you must

say that God is coming into existence in the evolution of man.

The following passage from Robert Blatchford's book, "God and My Neighbour," affords a good illustration of this attitude of mind:—"A germ flies from a stagnant pool, and the laughing child, its mother's darling, dies dreadfully of diphtheria; a tidal wave rolls landward, and twenty thousand human beings are drowned or crushed to death; a volcano bursts suddenly into eruption, and the beautiful city is a heap of ruins, and its inhabitants are charred or mangled corpses; and the Heavenly Father, who is love and has power to save, makes no sign. . . . Only man helps man. Only man pities; only man *tries* to save." "Only man" might be taken as the watchword of Atheism.

How are we to estimate the comparative *truth* of these various ideas?

To answer this question, we may bear in mind a principle emphasised by the so-called "New Philosophy"—Pragmatism or Humanism—which is really not "new" at all. Truth, or, in more general terms, the conclusions of our *thinking*, cannot be separated from the other sides of human nature. Because we are by nature active beings, our thinking is active, and has consequences. Hence the truth of its conclusions may be tested by their influence on life. Truth is always a thing of degrees. If a principle *works*, if it does good when acted out, it is because there is some truth in it; and the greater and truer the truth is, the wider, deeper, and more abiding is the good that it does. It is clear that this test must only be used with great care; otherwise it would lead to strange results; for example, the crudest form of evangelical religion might thus claim to be justified, because, in a manner, it "works."

We may apply the test without hesitation to the fundamental principles on which we have dwelt in our previous discussion. These were four in number—Deism, Pantheism (as held by Martineau in his earlier years), Atheism (the principle of "Only man"), and the idea of the vital union of God and man, which I believe to be truer to the spirit and inner meaning of the teaching of Martineau and Armstrong, than some of their own statements are. The last principle I reserve for further examination afterwards.

The familiar proverb that "extremes meet" is a pragmatic saying. Ideas diametrically opposed may come to the same thing when applied to life. Deism says that "all things are equally undivine"; Pantheism, that "all things are equally divine." Both alike may lead to the *secularisation* of everything. That Deism has this effect is obvious. Of course the Deity may descend from his aloofness and work mechanical miracles; but apart from this, he does nothing as far as this world is concerned. But Pantheism may have just the same effect. "God being all in all, he is everywhere and in everything. But instead of our literature becoming in consequence as inspired as the Bible, the Bible has become as uninspired as ordinary literature. Instead of the Monday becoming

really as holy as the Sunday, the Sunday has become as secular as the Monday. Instead of the factory becoming as sacred as the House of Prayer, the House of Prayer has become as profane as the factory. Instead of the man in the street becoming as divine as Christ, Christ has become as human as the man in the street. Instead of the budding of a leaf, or the opening of a flower, or the birth of a child, becoming as miraculous as the rise of Christianity, the rise of Christianity has become as natural as the budding of a leaf. Instead of the merchant becoming as holy as a priest, the priest has become as worldly as the merchant."\*

With many people, and at many periods, the religious spirit has broken down this general secularisation, and asserted itself, in connection with Pantheistic and Deistic systems alike; but the logic of these systems will not allow it to assert itself in any natural way. The only possible access of the human spirit to the Divine (even on the Pantheistic view) is by wonder-working rites or forms; by some unnatural process of re-birth or conversion; or by some mystical ecstasy in which the spirit is taken out of the world of ordinary life. As we know, these logical results have frequently been worked out; the first, by "high" ecclesiasticism and Roman Catholicism; the second, by the more extreme forms of evangelicalism; the third, in Neo-Platonism and in some forms of Oriental religion that are not without their modern representatives.

The Pantheism of Hartley and the early Unitarians unquestionably had an inspiring effect, as Calvinism had with the Puritans of the seventeenth century. This is a case where special care is needed if we are rightly to use the "Pragmatic" test. What really was the source of the inspiring effect? Was it not because they unconsciously added something to the doctrine which made it not merely Pantheistic? For a man to feel himself the instrument of a Divine purpose *is* uplifting. But such a one never feels himself to be a mere tool, still less a *mere name for the actions of God*. The Divine power is inflowing into him and not taking away or dissolving but intensifying his own individual being. Yet on strict Pantheistic principles, the word "I" and the names of all "my" characteristics, desires, and thoughts, are nothing but names of various operations of the Divine power; that is to say, "I" and "my" are words without a meaning, and the contents of what I call "my" life are God's.

Our conclusion is that Deism and Pantheism alike, if taken seriously and applied to life, are definitely injurious to human effort, aspiration, and progress, and in the end fatal to them.

Atheistic "Immanence" is profoundly injurious in its effect on life. In this it does matter, it vitally matters, "what a man believes." Let any man once thoroughly understand and grasp and believe this alleged fact, that all ideals, all good things we desire or aim at, are nothing but ideas in our heads; that no greater good is known to exist than such

\* See Priestley's "Disquisitions relating to Matter and Spirit," (1782), vol. i., p. 41-3. On Priestley's difficulties regarding the "materiality" or "immateriality" of God, see vol. i., pp. 138 and following.

\* From a sermon by Rev. J. M. Lloyd Thomas, "God in Humanity" (Nottingham, 1905).



good as man has at present attained; that all hopes and aims beyond this are only our ideas; that "only man helps, only man tries to save," then it is only a matter of time for that man's life to sink to the level of the merely animal.

The lives of many an atheist and agnostic are pitched high; but why is it? Is it not evident that a man like Blatchford, for example, really has an ideal and a faith which he does *not* treat as only an idea in his head; which comes to him as the expression of something higher than himself yet vitally related to himself, calling for devotion and sacrifice? Surely this is what is meant by the opinion, founded on actual observation, that some who in words deny God in reality have a religion, a faith, a devotion. "The theistic belief simply means that God is known first of all—not as the Creator of the world, but—as the Creator of our ideals, who contains within Himself all that we are capable of becoming. An ideal of something that ought to be, as long as it is to us an ideal only, is part of God; when we have realised it in our life, it is still part of God, but it is part of *our* life as well. And this superhuman and divine side of the ideal may be a matter of actual experience."\*

S. H. MELLONE.

(To be continued.)

#### MODERNISM IN THE "HIBBERT."

THE two first articles in the current number of the *Hibbert Journal* are of extraordinary interest. The first is by Father TYRRELL, on what he calls "The Prospects of Modernism." There is, however, very little about the prospects of Modernism, but very much about the hopeless condition of the Roman Catholic Church without Modernism. The second is by Father GERARD, of the Society of JESUS, on the impossibility of the Roman Catholic Church continuing to exist if it makes any terms with Modernism. The first regards the famous papal Encyclical as a disaster. The second regards it as absolutely necessary and right. Both articles are written with great ability, and are remarkable for charm of style, earnestness of conviction, and fineness of temper. There is nothing in either article of that low form of controversy which may be described in the words of Tennyson as composed of

"Silent smiles of slow disparagement."

Both writers impress us as strong, thoughtful men. Our sympathies may be entirely with Father TYRRELL, but under the guidance of Father GERARD we cannot help seeing that the Roman Church has a good deal to urge on behalf of its uncompromising rejection of Modernism. "The true tragedy," said HEGEL, "is a conflict of right with right, not of right with wrong." There is something of that tragic aspect in the opposition between the authors of these articles.

The strength of Father TYRRELL's argument lies in his attack on Scholasticism, in his description of the utter ignorance of modern thought cultivated in Catholic

seminaries, and in his demand that the assured results of science and of Biblical criticism should be faced and reconciled with religion by Catholic thinkers. That the defiance hurled in the face of history and science by the Encyclical "should be quite serious and honest seems," he says, "almost incredible to men of ordinary education. We need not deny that to some extent it is backed up and made practically effectual by men morally and intellectually unscrupulous, the monopolists of an effete educational system, the defenders of a narrow class interest. But there must be some good apples on the top of the basket. No cause could live on its rabble alone, and the cause of obscurantism must have, and has, numbers of sincerely convinced and enthusiastic defenders to whom it owes its vitality. To understand and believe in the possibility of such sincerity, it is necessary to realise that seminary system of education to which the great masses of the Catholic clergy owe their mentality. It is a simple fact that in these days, when the whole battle rages round the Bible and ecclesiastical history, men can and do most often obtain the doctorate in theology in complete and grotesque ignorance of these two subjects.

... If there is a very small percentage of learned priests, it is in spite of, not because of, the system. They have made themselves." He gives, as an instance of the ignorance of the writers of the Encyclical about even the history of their own Church, a passage which they quote "from GREGORY IX., to belabour the Modernists, all unconscious that it had been written to belabour the pioneers of scholasticism."

Scholasticism in its day was treated by leading ecclesiastics as a heresy, just as Modernism is treated now. It won its way into the Church in spite of such condemnations, and Father TYRRELL hopes that Modernism will do the same. He describes pathetically, no doubt thinking of himself, the development of a Roman priest who dares to face facts and to think for himself. "As a rule, the Modernist is inspired in his early years with a desire to prove, what he has always been taught, that the Catholic faith is perfectly reconcilable with the assured results of science and history. He sets forth as a valiant champion of faith against the misguided unbeliever or misbeliever. He finds himself slowly and reluctantly driven from position after position. In nearly all cases it is the story of buoyant, all-daring, inexperienced faith and hope, followed by struggle, disillusionment, temporary confusion, and despair; ending," as it has ended with him, "in a clear intuition of the perfect concord between the unchanging facts and experiences of the supernatural life and the ever-changing and growing expression of these facts in doctrines and institutions." The Modernist, "having raised his head above the seminary wall, perceives, what those within are wholly unaware of, the approach of a deluge, and the imperative necessity of preparing an ark of refuge. To those within he is simply an alarmist, a busybody, a wanton lover of novelty. Their remedy is to build the walls higher, so that no one can see over and disturb their peace." But the Modernist will not, must not give way. He is not fighting for himself, but for the

true life of his Church, which he loves devotedly. "When the house is in flames, should one wait for orders or for leave to cry 'Fire!'?"

In all this and much more that he says we cordially sympathise with Father TYRRELL. Orthodox ecclesiasticism, in its attitude to Father TYRRELL's reforming zeal, reminds us of the famous conversation between AHAB and ELIJAH. "And it came to pass when AHAB saw ELIJAH that AHAB said unto him, Is it thou, thou troubler of Israel? And he answered, I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the LORD and have followed BAALIM." Men who see the need of reform, men who try to bring states or cities or churches into a juster and truer relation with facts, are always called "troublers of Israel" by those who are living by worn-out traditions. It is not the reformers who are "troublers of Israel"; it is those who by their dead conservatism make reforms necessary.

But when we ask what Father TYRRELL means by "Modernism," we find him very vague. The word itself is ugly and inadequate. We think he would be wiser to call himself a "free Catholic," rather than a "Modernist," since it is essentially freedom to follow truth within the Catholic Church which he claims. "Modernism," he says, "is a movement, a process, a tendency, and not, like scholasticism, a system, the arrest of a movement. Growth is its governing category. . . . It does not demand a new theology, or no theology at all, but a moving, growing theology, a theology carefully distinguished from the religious experience of which it is the ever imperfect, ever perfectible expression." In other words, Modernism repudiates any fixed and final creed, it believes in the necessity of freedom and of intellectual growth, it believes in the permanence of spiritual realities, and in the need that every age should be free to re-express these realities in accordance with its highest conceptions of truth and its fullest knowledge.

That discovery of Father TYRRELL is for us who are called Unitarians an old story. It is a story which we may sometimes ignore or forget, but whenever we do we are losing hold of what is noblest in our history, and what is of brightest hope in our future. Our church fellowship is based upon those principles which Father TYRRELL calls "Modernism." Our best and most honoured leaders have insisted over and over again upon their importance. Pre-eminently in Dr. MARTINEAU's writings those principles have been expressed. But it must always be remembered that Dr. MARTINEAU did not stop at this point. After urging the necessity of freedom in thought, after urging the necessity of a re-statement of theology in every age under the influence of new light and new truth, he went on to make that re-statement. Father TYRRELL, in the present article, makes no attempt at re-statement. He only says that there must be room for growth in the Catholic Church, room for re-statement of old truths in a new form, if the church is to continue alive.

"That the mediæval interpretation of

\* From the writer's Introduction to "Materialism and Atheism Examined," by J. Freeman Clarke, p. 20.



Catholicism is doomed is far more evident," he says, "than that the various efforts of Modernism to find a re-interpretation will be successful."

That is the note on which he closes, and it is rather a melancholy note. It is a protest, not a gospel. It lacks intellectual grip. There is moral enthusiasm against the status quo, but there is also a certain want of leadership. "ABRAHAM went forth, not knowing whither he went," but at least he went. Father TYRRELL does not give the impression of going anywhere.

Father GERARD is determined that the Modernists shall realise what they mean, and he proceeds to tell them what they mean. "Nothing of all on which religion has hitherto been supposed to rest has any real existence, apart from the human mind. In the actual life of CHRIST there were no miraculous elements. He was not born of a virgin. He did not rise from the tomb, nor ascend to heaven. . . . The Sacraments were not instituted by CHRIST, they do not produce any supernatural effect on their recipients, nor were they from the first what they are now. Dogmas do not represent additions to our natural knowledge, delivered once for all by supernatural revelation. . . . Scripture is a collection of experiences, not, indeed, of such as may come to anybody, but of choice and extraordinary experiences which may have occurred in any religion." After giving these and other instances of what he takes Modernism to mean, he says: "If such principles as those be accepted, it is obvious that the Catholic Church must cease to be herself. The entire groundwork upon which she has been based proves to be a quicksand. For nineteen centuries it has been the belief of Catholics that the doctrines comprised in the Christian revelation are true, beyond fear or doubt, for all times and all places, and that the warrant for their truth is ultimately the testimony of CHRIST, and proximately the teaching of His Church, safeguarded from error in her doctrinal office by the HOLY GHOST."

What has Father TYRRELL to say about this interpretation of Modernism, and what ground of complaint has he against the Pope for condemning it? How is it possible to expect that it can be admitted into the Roman Catholic Church? Personally we agree entirely with the Modernists, but we have not the slightest hope that they can convert the Roman Church. We sympathise, too, with the Modernists' love for their Church, their reluctance to leave it, their longing that room may still be found for them within its fold. But it is an utterly vain hope. If they would be true they must do as many martyrs to conscience have had to do before; they must make the heart-breaking sacrifice and come out. They will give up much. They may seem to be losing what is dearest to them in life, but they will save their own souls, and they will gain power to save the souls of others. They need not join any other denomination, but they must dare to trust themselves to the unknown, and form a movement and a church of their own.

Until they do this they remain an interesting, brilliant, isolated set of scattered critics; they cannot be what they

ought to be, a consecrated band for the regeneration of the Christian Church.

HENRY GOW.

#### CATHERINE OF SIENA.\*

THE student of Italian and European history in the fourteenth century knows Saint Catherine of Siena as the maiden of 29 years, without wealth, without official status, without influential connections in the ecclesiastical or political world, who, in her own person, embodied the will of Italy and of Christian Europe, and in opposition to the whole weight of the *curia* brought Gregory XI. from Avignon to Rome, and put an end to the "Babylonian captivity" of the Papacy.

The student of letters knows her as an illiterate daughter of the people, who grew up to womanhood without so much as learning to write, who nevertheless, takes her place in the history of Italian literature as one of the first and most perfect examples of the use of the Tuscan tongue in its native vigour and purity, free from the trammels of the traditions of Latinity, raising itself in its own strength and directness into noble literature.

The student of hagiography and of religious psychology knows her as the ecstatic visionary and as the mystic bride of Christ; and as the ascetic who defied all the material laws of life, and yet lived.

And at the core of all this her own writings and the contemporary biographies of her reveal a personality to which men and women, lay and ecclesiastic, were drawn with irresistible power, a singularly generous and warm-hearted friend, an unwearying ministrant to diseases of body and of mind, a still unexhausted source of spiritual power and embodiment of spiritual insight.

Mr. Gardner's many-sided learning and sympathy draw him to Saint Catherine along almost all these lines, but it is the impress of her personality that gives its tone to his wonderful book. He seems like a late-born member of Catherine's own "famiglia," for, as one reads, one can hardly think of him otherwise than as one of the group of secretaries whom Catherine gathered round her, and who found their joy and pride in serving as the channels of her grace to the world. And yet there is a difference. The members of the real "famiglia" were dominated by a naïve acceptance of the simple reality of Catherine's visionary and ecstatic experiences. This Mr. Gardner evidently does not share; and yet he lives unquestioningly in the atmosphere which emanates from it. Hence a certain want of complete cohesion and solidity in the monument he has raised. But, having said this, we have said all that malice itself could urge in qualification of our gratitude for his work. Nay, even for this defect, if such it be, we are thankful; for it saves us from distracting psychological and even physiological discussions, which would be a poor substitute for communion with a saint. For the rest, the severe scholarship and genuine ardour for investigation for which Mr. Gardner is so

well known restrain and keep under control the passion which is felt upon almost every page.

In Catherine's religion there is hardly an echo of the pantheistic note to which so much of the depth and sublimity of Augustine and Dante, for example, are due. Even her own love of God is less insistent in her writings than her sense of God's deep, nay passionate, personal love not only of man but of men; and it is in the light of this fact that Catherine's attitude towards sin and sinners on the one hand, and towards Christ as her bridegroom on the other must be read. She conceives of God as pursuing the lost or fallen soul with a passion of yearning love, and holding intercourse with the soul that is saved with a tender familiarity of friendship from both of which alike the erotic element, so conspicuous in many mystics, from Bernard to Madame Guion, is wholly absent. The simplicity with which she spoke of Christ's constantly walking backwards and forwards with her in her room, and reading the Psalter with her, reminds one of the way in which Blake speaks of his converse with spirits; only that in Catherine's case a never dulled sense of the wonder of it all induced a certain bashfulness in her reference to these matters, which is altogether absent from Blake's matter-of-fact utterances. In other directions, physical imagery is driven by Catherine to its furthest extremes. No modern evangelical perhaps has so steeped his devotions in the imagery of blood, none of the later Catholic mystics has so elaborated the imagery of the wounds of Christ. But in her most weird visions and most material imagery, we generally can find a heart of spiritual truth. For instance, God gives her a ghastly vision of the vilest sins committed over the whole face of the earth, sins from which she sees the very demons who have fanned the unholy flame in men's hearts turning away in loathing; for, inasmuch as they once were angels, they cannot bear to contemplate the deeds which as devils they desire men to commit. Catherine cries out in agony for some place of refuge from the contaminating neighbourhood of such sins, and God answers her that her only shield is in heart-felt prayer for the "tapinelli," the "poor little wretches," who so corrupt themselves; and that her only refuge from the polluting atmosphere is in the cavern of the wounded side of Christ. Here, surely, is a truth for all ages. There is no salvation in self-separation from a sinful world, whether of Pharisee or monk; the only cleansing powers are the outgoing of aggressive spiritual force that beats back and destroys evil, and the inward cherishing and fruition of good.

In Catherine, loathing of sin always and directly reacts in tender love and pity for the "tapinelli" who are its victims; and hence a conspicuous large-heartedness in her attitude towards even those of her immediate circle who have lapsed into sin, disappointed her by cowardice, or supported or truckled to the political and spiritual movements which she most hates. It was on her personal love for the sinner and her unwearyed ministrations to the leprous in body and soul, that Saint Catherine's immense reputation and influence were founded. Nor was this a phase

\* "Saint Catherine of Siena: a Study in the Religion, Literature, and History of the 14th Century in Italy." By Edmund G. Gardner, M.A. Pages xix and 439. (J. M. Dent & Co. 16s.)



through which she passed, and which she left behind her when she entered upon the more conspicuous stage of politics, as ambassadress of the Florentines to the Pope or of the Pope to the Florentines, for example. On the contrary, she was always anxious to return to her personal work of ministration; and her public influence was not only founded upon it, but was perpetually sustained and kept in its full grace and lustre by it.

Of her political work itself, it is impossible to think without deep questionings of heart. Dante and Catherine are the standard-bearers respectively of the ideal of Rome as the political, and spiritual, seat and centre of world-wide, beneficent authority. Both ideals appear to the eye of sense to be dead or dying when they find their most inspired champions. The failure of Dante's ideal, when the chivalrous soul of Henry of Luxemburg endeavoured to give it concrete shape, is less grievous to behold than Catherine's apparent success when she brought back the unworthy pastor from Avignon to Rome, when she put an end to the "Babylonian captivity," and at the same time laid the train for the "great schism," in which certain of her own disciples ranked amongst the most conspicuous traitors to her great idea. For to the inner eye, Dante's zeal for the empire readily reveals itself as the temporal form of an immortal aspiration, the aspiration, namely, after a reign of law which shall dominate national as well as individual violence, and shall teach the co-operation of organised humanity to triumph over the destructive rivalries and hatreds of the peoples. But it is not as easy to recognise behind Catherine's undisguised and unqualified partisanship of the Papal cause an ideal devotion to a spiritual power that shall be subject to no distorting political influence, that shall rely on no worldly force, but shall establish a union of the hearts of men closer than any that the organisations which knit their physical powers in alliance can achieve. Mr. Gardner seems to hint at such an underlying ideal, but with no very sure and certain conviction. Meanwhile, it must be admitted that Catherine, while sometimes a controlling power, was sometimes also the unconscious tool of Papal ambition; and, though she was unsparing in her denunciations of the cruelties and tyrannies of the Papal government, she never wavered for a moment from her convictions that unqualified submission on the part of all faithful Christians was due to the Papal authority, even when most flagrantly materialised and abused.

Was Catherine a fanatic? It is hard to draw the line between the prophet's belief that he has been called to a personal mission, and has had a task personally committed to him, and the fanatic's belief that he has transcended the limits and the significance of a human personality, has entered into a unique relation with the Deity, and has become an indispensable organ of the spiritual life of the universe. Francis of Assisi never seems to have crossed this line. Did Catherine of Siena cross it? She believed implicitly that Christ himself had selected her in a special way as the object of his grace, that he had actually espoused her with a ring

which he placed on her finger, and which was always distinctly visible to her, and that the imprints of his wounds on her own person were rendered invisible to the world only at her own urgent request. And beyond this she believed that her own sinfulness was the cause of all the evil and sin in the world; for nothing but her own unworthiness could possibly explain to her why the whole world was not converted by what she knew and told of the love of God. Contemporaneously with this, however, she also believed that she could take upon herself, in a special sense, the sins of any individual, and expiate them by specific sufferings inflicted upon her on their account; and this she frequently and confidently undertook to do. Yet with all this she was habitually cheerful, not unfrequently playful in her utterances, and remarkably free from the jealousies, the exactions, and the fierce or bitter intolerance of private opposition, which so often accompany the sense of possession of exclusive and authentic information as to the Divine Will.

Whether she was a fanatic or not, Catherine was a relentless ascetic. It is grievous to read of the strong and healthy child emaciating and tormenting herself till she learnt to live almost entirely without food or sleep, and made her whole body a chronic seat of agonising physical pains. Mr. Gardner speaks of her as becoming "one of those saints, horrible and repulsive to the eyes of many in an age that worships material gain and physical comfort, who have offered themselves as a sacrifice to the Eternal Justice for the sins of the world." But apart from any questionings as to the idea of justice that underlies these words, they hardly represent the modern sentiment fairly. Idolatry of material gain and physical comfort may inspire a contemptuous aversion of the ascetic form of saintship, but the "horror" and "repulsion" spring from a deeper and purer source, to wit, a sense that asceticism is desecration. The mediæval teachers declared that "the nature of the soul is not perfect without the body," and they made theoretical amends to the flesh which they persecuted, tortured, and railed against on earth, by insisting that it would be indispensable to the blessedness of heaven. Does not the modern sentiment at its best stand nearer to their heavenly than to their earthly doctrine? No doubt the ideal of "a sound mind in a sound body," and the sense of reverence for the material temple of the spirit, may lend itself, like any other creed, to cant, and may shelter hypocrisy. But it may also be a true spiritual force, and may shrink from every form of pampering luxury and self-indulgence at least as sensitively as from wanton and self-desecrating austerities. Be it added that Catherine herself was well aware of the spiritual dangers of asceticism, and declared that mortification of the body might be a grave evil if it ministered to spiritual pride. From this vice of spiritual pride she herself was spotlessly pure; and we, who believe that there is a better way than that of mortification of the flesh, may well stand perplexed and abashed before the spiritual greatness and the deep humility of those who trod the way that we condemn. P. H. W.

#### "THE STEPS OF LIFE."\*

WE are glad to have this new volume of selections from Professor Hilty's Essays. He is a master of spiritual-mindedness who is at the same time a man of the world, a cultivated scholar, and a writer endowed with the gift of expression. He is always tense in thought, proceeding steadily with the development of his matter, and apparently incapable of such sins as diffusiveness or rhetoric. As we read, we converse with a mind which brings us stores of observation and insight, and we come in touch with a spirit uplifted in aim, always self-possessed, and always in earnest. Although never inspired or carried beyond himself, the Professor renders us a service. He is the very embodiment of the "culture" he describes and praises so well in one of his essays.

The book, however, has to our mind one very serious limitation. It is the cultivation of the individual soul with which the Professor is concerned—"cultivation" and "salvation" are with him synonymous?—and he is contented to leave the solitary soul to strive by itself with what help God in solitude can afford it, unsuspecting of the support and opportunity which human aspirations have gained from the sense of a common social goal and object.

How solitary a thing personal religion is in the Professor's conception of it is almost incredible. Thus he writes:—"Whenever a man finds himself fully at peace with God, he at once becomes more indifferent toward men in that very particular in which men are ordinarily most valued; for he no longer cares for them for the sake of gaining some advantage. Indeed, if the desire of conferring advantage upon them did not remain, he feels that he could easily do without them altogether." Whenever the pietist, we might reply, has advanced himself so far in his pietism, he has foregone the knowledge of his proper nature. The Professor seems to think of religious men as bound to their fellows by no other tie than that of disinterested or compassionate benevolence. The organic union of men with men—the dependence of the good of one upon the good of all—he nowhere expounds, and perhaps he has not noticed. That individual souls should escape to God, and, snatched out of the common way, be neither advantaged nor harmed by the condition of the world around them, we deem neither possible nor desirable. Even the genius feels the limitations of his environment and suffers for them, and we regard as an ignoble illusion the frame of mind of a man who, "if the desire of conferring advantage upon them did not remain," feels that he could "easily do without" his fellows "altogether."

In the Essay from which the volume takes its title the Professor alludes to the "social question." This, he holds, "will never find its solution either through Church or through State, but only through the ethical power and the personal love of infinitely many individuals, each one of

\* "The Steps of Life: Further Essays on Happiness." By Carl Hilty, Professor of Constitutional Law in the University of Bern. Translated by Melvin Brandow, Minister of the Church of Our Father in Lancaster, Pennsylvania. (New York: The Macmillan Company, 5s. net.)



whom must, in the sphere of work indicated to him, do that which is specially laid upon him, and neither bury nor exchange his talent." Such, without qualification or expansion, is the old and now passing method of reminding men of goodness. It presupposes that each man is sufficient to himself with God to aid him, that he need only to look to abstract ideals and principles like "love" and "duty" to build his life (without co-partnership with others) into all that it should be. "Make yourself perfect" is the old way of teaching; the new way, without neglecting the old, uses another watchword—"Strive not for yourself, but for a happy, a healthy, and a noble human society." We believe that the ancient ideals of the schools and the churches, the individualistic ideals of "culture" and "personal salvation," are being forsaken by the movement of humanity for the wider and more exhilarating ideal of "social welfare." Apart from the welfare of all, the welfare of anyone cannot be complete and unquestionable, and devotion to the common welfare will be found a far more efficient instrument for the development of the individual than the ancient self-seeking.

It is with reluctance that we have dwelt upon what we conceive to be the disappointing side of a book which wins our respect and admiration. There are eight essays in all in the volume, and we quote some of the titles:—"Sin and Sorrow," "On the Knowledge of Men," "What is Culture?" "Noble Souls," "Transcendental Hope." In the essay on "The Knowledge of Men" the author says; "One great rule for finding out men is this: Give yourself out to be frankly just what you are; above all, frankly hate wrong things on principle, and let no opportunity of showing it pass by. Then men will show their own cards more openly to you. Public personages in particular must in their whole life be clear as glass and transparent as cry tal, so that men may see everything without reserve." Again, he says; "The widespread prepossession that without plenty of assurance one cannot get through the world is incorrect, unless one is thinking of momentary success." Again: "All piety must make one more friendly or it is not genuine. Who are to be preferred—the nice people who are not religious, or the religious people (and there are really such) who are not (at least, not always) nice?"

It is easier to talk of this book than to quote it. The spirit of the writer, which we attempted to describe in our first paragraph, is not to be conveyed intimately without lengthy quotation. We must be satisfied with one more selection: "God is something that cannot be explained, but He is not something that cannot be experienced. . . . The experience of God expresses itself . . . in a general deeper intensity of life, the effective cause of physical and spiritual health, and so of the manifold blessing which springs from this belief in God, both for individuals and for nations."

The volume sharpens the mind and refines the spirit of the most dissentient reader (and we are not that person); it is accompanied by an introduction from the pen of Professor F. G. Peabody, of Harvard.

P. E. RICHARDS.

## THE CHILDREN'S COLUMN.

### AN OLD ENGLISH HYMN.

I EXPECT you have all seen somewhere, it may be in a church or park, a monument to some man who has done great good for his town or country, and his doings have been carved on the stone, perhaps in letters of gold. But we do not often find common, every-day work written of in golden letters, do we?

Long ago, many of the cleverest men of the world spent much of their lives in trying to find what they called "The Elixir." This was a liquid which would have the power of turning every metal it touched into gold. Or sometimes they thought of it as a wonderful stone, which men called "The Philosopher's Stone." And they expected that if only people could have all the gold they wished, they would be perfectly happy.

But there were some, wiser, who saw that the richest people were not by any means always the happiest. One of these men wrote a poem about it, which is one of our oldest English hymns. His name was George Herbert, and he was born in 1593. For the last three years of his life he was rector of Bemerton, in Wiltshire, and he was only forty when he died. In those three years he had made his people so love him that when he had services on working days "they would let their plough rest when his bell rung to prayers, that they might offer their devotions to God with him."

He was once going out to dinner at the very large house of some rich people, and had on his best clothes. Now, those who know Wiltshire lanes know that they are generally very narrow and hilly, and, in wet weather, very muddy. Very muddy they were on this morning of long ago, and in one of them George Herbert came upon a scene of trouble. A farm-cart had stuck fast in the mud, and the poor horse had fallen. The weight of the shafts held him down, and the driver alone could not raise them. I expect when he saw the well-dressed gentleman coming along the lane he thought it would be no use asking him for help. But, to his surprise, the clergyman took off his coat and set to work. Between them they soon managed to set the horse on his legs, and then, with shoulders to the wheel, pushed the cart out of the rut. You can imagine that Mr. Herbert was a pretty muddy sight when he reached his friend's house. They were very surprised that he should do such dirty work, but he replied that "the thought of what he had done would be music to him at midnight."

George Herbert wrote a book of quaint poems, some of which are very beautiful, and the hymn of which I spoke is one of them. It begins, "Teach me, my God and King, Thy will in all to see," and in it he speaks of the "Elixir" or "tincture" which is the same as the famous stone that turns all to gold. But John Wesley did not think it quite suitable to sing about these old fancies in church, and so he altered it as we have it in our books. Here, though it means the same, you will not find the Elixir or "Stone" mentioned. George Herbert is not thinking of a real stone, but he says that what will make our lives and all our work golden is

to see God's will in everything, and to do everything for His sake. There is one verse which I very much wish had been put in our books. It is:

"A servant with this clause  
(that is, one who says "For God's sake")  
Makes drudgerie divine.

Who sweeps a room as for Thy laws  
Makes that and the action fine."

Would it be very strange to sing in church about the servant sweeping? Well, perhaps it would. But it might be a very good thing if it helped us to remember that servants' work can be just as truly work for God as preaching, or even ruling as King or Queen. You see, God has made this beautiful world for us, but has left us to keep it clean and in order; so that everyone who makes things clean and puts them in their right places is helping God. Now, does not that really make all our common work seem golden?

In our hymn-books it reads:

"If done beneath Thy laws,  
E'en servile labours shine;  
Hallowed is toil if this the cause,  
The meane set work divine."

"Servile labours" is only another way of saying "servants' work," and "hallowed is toil" just means "work is holy" if done as to God. We all want to be God's servants, but sometimes we forget that we can serve Him in little ways of helping as much as in what people call great ones. If you remember that your work at school can be done for God, then I am sure you will try to do your best. And *helping*, anybody and anywhere, is for Him, even if it's only "helping lame dogs over stiles," as Kingsley says. I know a gentleman who will never let a servant carry up a hod of coals or a can of water when he is there, because he knows he is stronger. Perhaps you are not strong enough for this, but you could often fetch or carry little things for her when she is tired. And do you always scrape the mud off your boots and wipe them on the mat to save treading the dirt in?

And the thought that all work is for God makes us feel that there is nothing to be ashamed of in any honest, useful labour. I once knew a girl who, because she had been away to boarding-school, thought it beneath her to carry a basket of food to a poor old woman; and just at that same time I met a tall, old clergyman carrying a very old bag of potatoes through the street for a poor little girl because it was heavy for her. Which was making life golden?

Never mind if you think no one will see or know how your work is done. You will know it yourself, for one, and *you* are worth pleasing. And there is some one else too. In the beautiful temple in Athens called the Parthenon there is some carved stone very high up, where no one can see it without a ladder; yet it is as well finished as that lower down, because the old Greek workmen said, "The gods can see everywhere." Shall we not try in church, in school, and in all our work, everywhere, to do it as for God?

EMMELINE J. DAVY.

FAITH is the root of all good works. A root that produces nothing is dead—*Bishop Wilson.*



# The Inquirer.

ESTABLISHED 1842.

## TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER ... ..	1	8
PER HALF-YEAR ... ..	3	4
PER YEAR ... ..	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, JANUARY 18, 1908.

## A SPIRITUAL FAITH.

WE noted last week, in commemorating the centenary of the birth of JOHN HAMILTON THOM, the issue of a second and cheaper edition of some of the sermons of the posthumous volume, "A Spiritual Faith" (Philip Green, 2s. net.). It is an edition simply of the sermons, without Dr. MARTINEAU's Memorial Preface, and a decidedly smaller book; in the same form as the last edition of "CHRIST the Revealer," and "A Minister of God." What we hope is that this small book, with only thirteen sermons, which yet contain the very heart of Mr. THOM's message, as a teacher of rare spiritual power, may reach a much wider public than the larger, more expensive volume (which has been for some time out of print), and may thus gain many fresh readers for what Dr. MARTINEAU described as "the culminating excellence of the *Laus of Life after the Mind of Christ*."

The preface to this new edition quotes the following passage from an article by the Rev. L. P. JACKS, in the *Liverpool Daily Post* of October 9, 1894:—

"The immediate environment in which JOHN HAMILTON THOM fulfilled his task was the religious body known as Unitarian. But in a deeper sense he belongs to the whole Christian world. His published writings convey the simple utterance of a man of God. As such they will long survive their author, and long continue to touch the deepest springs of human life. If, as some say, Time has a secret for sifting out and preserving the true grain of human speech, then surely the work of this man is a permanent addition to the spiritual treasury of the race. Published sermons belong to the most ephemeral class of literature, and, as published, they are not infrequently an obvious mistake. But the sermons of Mr. THOM form a lasting storehouse of the bread of life. They are the expression of a soul manifestly impelled to utterance by the power of the Spirit. In the happier future, when the differences between Christians are rated at their proper worth, readers of these sermons will forget to ask of what complexion was their author's creed. They will

think of him only as one born in the highest rank of souls, quickened by the consciousness of GOD, trained by communion with the spirit of CHRIST, and sublimely confident of the inner truth of the message given him to deliver."

With this judgment in mind, we ask anyone who does not yet know Mr. THOM's writings, and is prepared to read in quietness and with earnest purpose, to turn to the sermons in this new volume on "GOD is a Spirit," "Spiritual Likeness to GOD," "The Contents of a Living Soul," "Children of the FATHER in Heaven," "Prayer the Communion of the Holy Spirit," "The Perfect Love of GOD," and see whether there is not here an illuminating wisdom and a searching power of ministry from which one cannot turn away again, indifferent.

Three of the sermons, "The Greatest is Love," "An Unselfish Servant of the Truth," and "A True Man Uncorrupting and Incorruptible" are reprinted from Mr. THOM's Exposition of the Epistles to the Corinthians, published in 1851. Another, "As a Little Child," concludes as follows:—

"May GOD give to us all, whether young or old, this highest grace of CHRIST, a heart that never ages, that we may know the beauty of this childlike spirit, and hold it as the root of life; that we may become wise without losing our simplicity and freshness, and strong without parting with our meekness, and self-reliant without spoiling our modesty and humility; that we may know the evil that is in the world without losing our innocence, and guilelessness, and unsuspiciousness, and ready faith in others; that, in ST. PAUL's words, though in understanding we are men, we may still be children in our freedom from evil and from evil thoughts, and that our childlike trust in the dear love of our GOD may go with us through all trials and darkness, until that day when we shall lay down our heads in death, feeling with CHRIST that we are going to our eternal life, in the bosom of the FATHER!"

In another of these sermons, on "Sons and Heirs of GOD," we read:—

"COLERIDGE in his 'Aids to Reflection,' a very precious book to those who will give time to it, has this remark: 'The way to give new freshness to familiar truth is to begin to live it.' Wonderful is it, that what still strikes us as most original, as often as we see it, as having most of a new power over us, is something of the moral features of JESUS CHRIST in a living person! What unflinching freshness seems to dwell with those who are simply devoted to kindly human sympathies, to patient dealing with suffering, in communion with GOD! A divine lamp seems kindled behind the homeliest features; their peace is drawn from afar; with them daily life seems to be passed near the fountains of

living waters. How original a real Christian would appear to a world that has so long called itself Christian! There is no conceivable book that would illustrate CHRIST, as would a man who was daily making his life an expression of the goodness of GOD, and who yet sought for it no other sphere of expression than what GOD provides in the ordinary opportunities of each man's place. It is in pursuing this living way, in having and in revealing the human feeling of CHRIST, baptised ever into the Spirit of GOD, that new disclosures, new illustrations of CHRIST, await us; it is in simple human sentiment, with its springs in the FATHER, that the unknown greatness of Christian character, the inexhaustible riches of CHRIST, are yet to be manifested. On this path GOD opens to each individual an original career; infinitely diversified are the forms, according to the conditions of gifts, service, and obedience, in which sons of GOD may appear, and whoever will confide in the grace that is given to him, and have no ambition but to do the FATHER's Will where the FATHER placed him, will come forth a new creation of GOD. In his career, a poor man is as privileged as a prince; he has as much opportunity of letting GOD's Spirit enter into his life, of revealing the form of the Son of GOD, according to the human conditions. 'He that hath the Son hath everlasting life.'

"The great future of Christianity, the great future of Humanity, consists simply in men partaking with CHRIST of the power to become sons of GOD. 'In him was Life, and the Life was the Light of men.'"

MR. LESLIE BROOKE's portrait of Professor Upton may still be seen by friends in London for a week or two, by appointment with Mr. Brooke, at his studio, 23, Marlborough-road, St. John's Wood, N.W. Artist friends, who have long been intimate with Mr. Upton, have expressed themselves delighted with the portrait, and his old students will find in it a very happy reminder of their old teacher and friend. There he is in his gown, with a touch of colour in the Bachelor of Science hood, the keen features, and the lines of tenderness, which so quickly break into a smile, about the mouth, the speculative look in the eyes, as though he were chock full of philosophy, and in a moment would begin the exposition of some abstruse point. The portrait is exactly the size of the Watts portrait of Dr. Martineau in the College library, and it looks extremely well in a Watts frame. Friends who wish to have a part in this gift, and have not already done so, should communicate at once with the Rev. L. P. Jacks, 28, Holywell, Oxford.

TO CORRESPONDENTS:—Communications have been received from the following:—L. G. A., H. F., M. H., W. M., A. W. R., P. E. R., H. S., V. S., A. T., E. L. H. T., C. T., F. W., J. W.



## A WELCOME INTO THE MINISTRY.\*

By

JOHN HAMILTON THOM.

I WELCOME you into the pledged ranks of Ministers of God, Preachers of Christ's holy Gospel. I welcome you upon your entrance on that calling to which for long years your eyes have been directed through patient paths of preparation. I rejoice with you that the season of growth and discipline has happily closed, only to open upon another in which the public use of the faculties you have hitherto been educating lays upon you in their most urgent forms the necessity and the responsibility of their unintermitted culture to the end of life. What teachers can do for you has been done: that quiet time which seemed to pass so slowly is for ever over; and now you stand with the armour of God upon you and the weapons of the Spirit in your hands, no longer for exercise and training, but for the service of your master in the field. It is an eventful hour, a great and solemn change, from seclusion to exposure, from the silence of ripening thought to the responsibilities of public speech, from peaceful days of research and meditation in the retreats of the study, to unending struggles in the world towards all that God desires, and strenuous warfare against all that God abhors—from calm observation or profitable enjoyment, or perhaps the too critical scrutiny of other men's gifts and offices, into the sudden feeling that you are called to the front, that henceforth the fire must be in *your* hearts, the word in *your* mouths.

From this moment you belong to the equal ranks of the ministers of our common Master in the Church of your adoption—adopted not for purposes of separation, but because within it you are not cut off from pursuit of any spiritual truth or fellowship with any earnest heart. Henceforth you are to have a brother's part, and may claim a brother's privileges from all your fellow-workers, in a church whose servants are pledged and committed only to Truth, Piety, and Love—among whom there are no distinctions but those that are created by the Spirit of God or produced by the saintly devotedness of men. And in the first solemn moments of your self-dedication, I venture in the name of all your brethren, to welcome you as co-adjutors to whom we shall owe and eagerly pay a vast tribute of honour and of love, if only we may look to you for an enthusiasm fresh from the secret springs of a life hidden with God—for the natural enterprises, the endeavours of a faith unspent by vain effort, unchilled by self-regarding disappointment—as men feeling through all your being the mighty power of God, and not yet having forfeited your right to rely upon *His* strength as *your* strength, and to aspire to work miracles in *His* name.

I used the word *equality*, but far more than that is open to you, if you will take it. You may put to shame the oldest of

us—nay, rather refresh our hearts with a second spring of eager and holy trusts, by the simplicity of your spiritual service by the directness of your spiritual sight. Believe me, the time is coming, yea, is now come, when the great religious power of the world is to be with those who, being men in understanding, in tenderness of heart, in purity of vision, in willingness of love, in fulness of obedience, in the instincts of a divine pity, are as the little children of the Lord whose is the Kingdom of heaven. A richer knowledge of the past ways and present methods of God, a deeper comprehension of the difficult problems of life, more of administrative wisdom to deal with them—these will come only with the experience and toil of advancing years; but the spiritual forces that move men and achieve the victories of faith, without which learning is soulless and intellectual skill is a trick of fence, these stand not in length of time, and as the gift of the Spirit to those who will receive, should belong pre-eminently to that condition of ripening manhood, when a heart kept pure by the awe and expectation of a great calling is least beset and over-run by the idolatries of the world, and most open to be continually fed by the inspirations of the Almighty.

Not that any real service of heaven or earth is possible from the mere glow and flush of inspiration, unless you in all your being are strenuously working out what God works in you. The inspiration of God deserts, nay even the zest of a personal self-interest, such as comes from delight in the exercise of a great office or profession, quickly vanishes from an unwrought mind, an unexercised imagination, a relaxed contemplation, an unweighted heart, an unexact conscience, an unstrenuous life. God will help us to our best—but only each moment through our best—and will leave us to ourselves, to the weariness and bitterness of our weakness and our vanities, if we dare to speak in *His* name, yet wait on *Him* remissly, and serve *Him* unworthily. And only through this sustained faithfulness of tension will come to you an ever renewed strength, a frequent rapture, in your ministry, access of light in the mind, new beauty in the soul, clearer eyes of faith, a heart for ever young, a life in which self-denial has turned to joy in the Holy Spirit. There exists not a man more unprofitable or worth less of self-respect and unconscious dignity, than a minister of religion who lives upon his past self and serves God with dead things. There is no nobler no happier work done in this world than by one who, through preparation of the heart, of thought and life, is able to speak to men some deeper or fresher word that God has just spoken to himself. To such men the ministry has few disappointments. Long silent wrestlings and agonies there must be, to bring the unspoken visitations to shape and substance—sustained habits of research and meditation, if in relation to the possibilities of your office you are to have a conscience without offence before God and man—a continual consciousness there must be of powers not equal to the world's sad needs, and a yet deeper sorrow for sins and for sufferings that might have been healed and would not:—yet one who in any real sense is a minister of God, habitually preparing his whole nature to receive from above and imparting what he receives, has, I confidently affirm, nothing to fear from the insensibility, or the ingratitude of men. Mere learning, self-reliant genius, the glittering of rhetoric, the self-display of ability, may win no returns and may deserve none—but for spiritual refreshing, for living water, for a new sense of the sanctity of sorrow or of joy, for the words and tones of a heart that God has evidently touched—believe me that *for these* men will bless you, not beyond *their* value, but far beyond *your* deserts.

I know that you must sow in tears, yes, to the last day of life, if you are to gather anything that is fresh—oftentimes in the despair of hearts which to you may seem dead and barren; but after long waiting the waters begin to rise, light comes into the eyes of the spirit, and you reap in joy—nay, with a divine surprise, as of men visited from on high, a surprise which no recurrence will dull, no repetition of so great an experience will strip of the fresh awe of wonder at feeling a fountain of inspiration within yourselves, the awe of the feeling, “Lord, what is man that thou art mindful of him, and the son of man that thou visitest him.” What truer welcome can I give you, as you cross the threshold of this great office, than to assure you of this—by all that I know, through long years of deserved pain, and less deserved joy, of the mercies and of the retributions of God!

Helpers of your joy, helpers of your inevitable sorrows and of your natural weakness, it will be our shame if you do not find among your fellow-servants in this work; but our most brotherly wish for you is that God may give you grace to serve *Him* with minds so exercised, with hearts so pure, with souls so prayerful, with wills so true, with strength so given to the love of God and man, that *He* Himself—yea, the Father with the Son—may be able to come to you, and make *His* abode with you, and be your strength and your exceeding joy! Amen.

Helpers of your joy, helpers of your inevitable sorrows and of your natural weakness, it will be our shame if you do not find among your fellow-servants in this work; but our most brotherly wish for you is that God may give you grace to serve *Him* with minds so exercised, with hearts so pure, with souls so prayerful, with wills so true, with strength so given to the love of God and man, that *He* Himself—yea, the Father with the Son—may be able to come to you, and make *His* abode with you, and be your strength and your exceeding joy! Amen.

THE Rev. R. W. Boynton, of St. Paul, Minn., who last year represented the American Unitarian Association at our Whitsuntide anniversary meetings, has accepted a call to the Unitarian Church at Buffalo, N.Y., and his address now is West Perry-street and Elmwood-avenue, in that city.

THE *Tribune* on Wednesday completed its second year of life, and received many cordial birthday greetings from public men, in the Government and in Parliament, and from leading journalists, irrespective of party. “Acting on the principle that news and advertisements should be equally clean and honest, we have tried to earn the respect of our readers by respecting them and ourselves,” said the *Tribune* on Wednesday, “and the welcome congratulations received on this anniversary occasion from political leaders and other distinguished folk, and from a great number of representative readers, combine with the evidence of business results to give us the proof that we have succeeded.”

\* This address is probably not the complete text, but only a written draft, as in the case of Mr. Thom's Communion Addresses, which were given extempore; but it represents, we believe, the Welcome given at the valedictory service for students leaving Manchester New College in June, 1872, in Little Portland-street Chapel, London.



## OUR GREAT PROBLEM.

## DISCUSSION.

It is matter for great joy to all who centre some of their highest hopes in our group of churches that we are now to have a full discussion. May we all resolve at the outset to show how what must develop into keen controversy can be conducted in the best temper by religious Liberals trained to love and not to fear Truth. If the correspondence is conducted in a tone of fearless candour and perfect courtesy, we may confidently anticipate that the disputants will find themselves, if not more closely united, at least more intelligible to one another at the end than at the beginning of the discussion.

Our first effort must be to try to understand each other. What is it that we really mean and desire? What are we getting at? We must settle this point before we can attain to any sincere agreement or disagreement. There is nothing more paralyzing to a common life than a false and fictitious unity. Such unity is often only the unity of a tug-of-war. Men are sometimes held together in one party by their antagonisms, each side being just strong enough to prevent the other side from getting to business. It might be that each team, now in a state of pitiable dead-lock, could do something effective and fruitful if only the bond of false unity were broken; and perhaps both teams would understand and respect each other all the better for having the courage to go their separate ways after recognising that their ideals and purposes could not by any practical politics be rendered compatible.

The first imperative, then, is that of combining fearless candour with perfect courtesy. Let us have done for ever with the kind of shallow complacency which pleads "we all really mean the same thing," if, as a matter of fact, we are divided hopelessly in religious principle and ecclesiastical policy.

Now, I think there is far less difference than there used to be about the urgent need of a vigorous constructive ecclesiastical policy. "We are all Socialists now." We recognise, that is to say, the need of co-operation, of altogetherness, of a strong central organisation, of a genuine solidarity of membership. The anarchists of the ultra-congregational way may be regarded as all but extinct. The main reason to-day why we cannot have, though nearly all earnestly desire it, any national altogetherness is that we cannot agree on the end which the proposed national organisation is to serve and express.

There are among us many aggressive Unitarians who do not fear ecclesiastical organisation, as such, in the very least. But before they can commit themselves to a policy, they want to know what is to be the precise character and complexion of the proposed organisation, and what is to be its name. Their aversion from joining others in trying to fuse our scattered congregations into one corporate Church is deepened when they begin to suspect that it necessarily involves the repudiation of the word Unitarian as our ecclesiastical designation. I am convinced that, if a

strong man came forward to-day with a practical national scheme for organising a "Unitarian Church," under that name, the people who now resist organisation would leap with enthusiasm to support the proposal. The plain truth is that most of the earnest wide-awake men (of all sections) among us want a single united corporate Church; but they refuse to work together for this object simply because *they feel that they do not really mean the same kind of Church.*

So it comes to pass that when any definite plan in the direction of ecclesiastical reform is laid before our people, we raise not the real issues that divide us, we fight not with the real arguments that weigh with our intelligence, but rather proceed to stir up fears, suspicions, and superstitions which are far more effective and powerful weapons of controversy than the most convincing rational arguments. We pursue psychological tactics, and talk alarmingly of ecclesiastical tyranny, and raise the thrilling panic-striking cry of "OUR FREEDOM IN DANGER!"—as indeed it is when such non-rational pressure is exerted. So the particular plan suffers overwhelming defeat—until the next time. To put the matter in a nutshell, we all confess with Martineau (and this is the one thing on which we are fervently unanimous)—"I prefer our present weakness and inevitable decay to any change which shall consolidate and strengthen precisely the wrong elements in us" ("Life and Letters," II. 145). The only difficulty is that your wrong elements may be my right elements, and your right elements my wrong elements, and so neither of us can budge, except to obstruct the terribly sinister designs of the opposition.

I have pleaded for candour. I will try to practise what I preach by revealing at once my own dark and jesuitical intentions. One of the first things we have to decide is whether we really mean to work for the organisation of a definitely "Unitarian Church" or not. Well, all I have to say on this head is that I, for my part, will not move so much as a little finger for such a purpose, be it adopted by the National Conference or by the Unitarian Association. Nay more, unless I experience some complete and wholly unforeseen conversion, I shall fight against the organisation of such a Church, and, if necessary, "die in the last ditch" for the principles of Tayler, Thom, and Martineau, to mention only three of our already canonised saints.

I am quite willing (I hope it is unnecessary to say it) to work for Unitarianism, because I believe it is a body of sound doctrine, and I am as insistent as anyone on the importance of having a precise, reasoned, articulated theology, but I would resist to the utmost of my power the organisation of a Church on any mere theology, even though it should be my own theology. The only Church that commands my whole-hearted service is the Universal Church of Christ, and I will serve that so far as I can and may, only in the free, catholic, spirit of its Founder. I protest with Martineau that the word "Unitarian" is not an ecclesiastical but a theological term, like Monophysite or Monothelite. "It is therefore no new thing for me to say that I know nothing here in England of any 'Unitarian Church,' and that if

there were such a thing, I could not belong to it. Orthodoxy, as a condition of fellowship in the Christian life and worship, is equally repulsive to me, whether it be *my doxy or your doxy*" (Ibid. II. 130).

To me, therefore, neither circumcision nor uncircumcision, neither the Unitarian nor the National Conference, availeth anything, but the free, catholic, Christian life.

Our real differences are thus seen to run far deeper than these o'er-garbled controversies about names and institutions. These are but as straws floating on the surface of the genuine agitation. The true contentions arise from our ultimate conception of Christianity and the Church and of our spiritual relation to it. The discussion of our "free and open" trusts becomes insignificant, except as it bears on this devotional life. The freedom I am interested in is not a negative abstraction, an empty name without any Christian content, but the positive concrete freedom of the Christian life in its depth and power and historical continuity. The highest liberty I know is the liberty that can only be realised through a Christian community of life. The profoundest issue which we have to face is that put by Dr. Drummond in his new book which I hope every contributor to this correspondence will read page by page and from cover to cover before he puts pen to paper. I beg from my revered teacher, to whom I owe more than I can ever express or prove worthy of, the liberty of making an immensely important quotation. "Which is prior, the Church or the individual? That is to say, is the Church a part of the permanent organic life of mankind, without which the individual is not complete, or is it a fortuitous aggregate of men who voluntarily combine for their own purposes? To place the answer to this question on the broadest basis, we may say that the spiritual life itself is a divinely given and constraining principle which draws men together in religious association. . . . Men are born into the various forms of religion which control their lives; and the religious association which thus encompasses them from their birth claims authority over them, and, generally speaking, imbues them with a higher, larger, and more perfect life than they could attain through their own solitary efforts. These remarks apply emphatically to the Church of Christ. This is not a sort of private club, which men may join or not just as they please. It is of Divine foundation in the sense already explained, being the permanent organ of Christ's Spirit, shaped and directed through the power of that Spirit, and not through arbitrary or capricious human choice. It claims men as its own, choosing them rather than chosen by them, and, so far as it can, surrounding them from infancy with the rich and manifold life which can belong only to a communion of brethren variously endowed through the operation of the same Spirit. It allows, indeed, the widest liberty; for where the Spirit of the Lord is, there is liberty. But it holds above the eccentricity and limitation of individual life a Divine and authoritative ideal, drawing men nearer to the goal of human attainment, the fulness of the life of God in our humanity. In this sense we may find a deep truth in the ancient



saying *Extra ecclesiam nulla salus*; apart from spiritual union with his fellows man cannot reach his highest development ("Studies in Christian Doctrine" pp. 397-398).

I have already used up too much of your space, and must not now unfold what seem to me the further implications of this position. But I may add that, according to my understanding, the specific and distinctive feature of our branch of the Church of Christ is not a theology or a metaphysic, but that, unlike the dogmatic and creed-bound communions, we stand fast in the liberty with which Christ has made us free, and refuse "to impose conditions of communion which he did not impose." This and not any "Unitarian Church" is the Church that commands and chooses me. It is this I long to see come into full being and beauty. Membership in such a Church must be no mere matter of dogma or of cash-nexus, but a vital devotional organic fact. The destiny of such a Church must not be at the mercy of men who undertake no religious or moral obligation beyond the punctual payment of a minimum subscription. Still less must it be at the mercy of one or two trustees or a few "big subscribers." Membership must be a spiritual reality. I therefore agree heartily with our President, Mr. Wood, in recognising "the immense advantage of some kind of special service—Confirmation, Dedication, Consecration, call it what you will." But with this, it seems to me, ought to run a plea for recognising also the "immense advantage" of those other but co-related special services—Baptism and the Lord's Supper. These services cannot, of course, be compulsorily imposed upon us. The day for ecclesiastical compulsion is happily gone by even in the Roman Church, as the Modernist movement clearly shows. But compulsion is one thing, and a reasonable and moral acceptance is another thing; and ought not our own constraining sense of membership in, and devotion to a Church life prompt us to a free and, as it were, natural and instinctive observance of these venerable (and, in origin, pre-Christian) sacraments—Baptism being at least a special democratic witness to the "equality of men," all being born as children of the Father of Spirits and rightful equal heirs of the Christian estate; the Lord's Supper being at least a special democratic witness of our human brotherhood, and fellowship in the Christian life?

I must conclude this introductory letter with the bald statement of these things, merely suggesting that only along some such lines can we change the whole interpretation of church membership (as we are already changing our political economy) from terms of cash into terms of life. Other aspects of our problem I will, with your permission, deal with at a later stage after other correspondents have had an opportunity of stating their views.

J. M. LLOYD THOMAS.

SIR,—Those who are busily occupied as ministers, missionaries, secretaries of district and national organisations, &c., are not, I imagine, unfamiliar with evidences of weakness in our Church life and work; nor is there any unwillingness on their part,

so far as I have observed, to adopt wiser and better methods than those at present followed. It is well, however, not to lose sight of what is already being done before proceeding to organise afresh. Perhaps lack of space is responsible for some striking omissions in Mr. Wood's survey. Let me mention two topics.

1. *In regard to the salaries of ministers.* Whether, in the absence of any settled principles as to the training and admission of ministers, it is desirable to establish a specified minimum salary, I do not stop at present to discuss. I only wish to call attention to the fact that the Stipend Augmentation and the Sustentation Funds, with a capital between them of £75,000, and an annual subscription list of £600, exist for the purpose of supplementing the salaries of ministers. Then, in addition to several smaller Funds, there is the British and Foreign Unitarian Association, which the last published report shows expended in one year £3,540 in grants to congregations, lecturers, and preachers. This Association and the various district societies, along with the other funds, are organised for the very work which Mr. Wood is apparently anxious that the Conference should undertake. Why not send the proposed weekly contributions of 1d. a head to existing funds, instead of adding unnecessarily to our mere machinery? It is not, I believe, suggested that the men and women who administer these societies are incompetent or narrow-minded—they happen to be very largely the same people who make up the Conference, only they are in closer and more frequent touch with the churches than is possible to an organisation like the Conference. Moreover, it is worth remembering that the salaries paid to Unitarian ministers, though in many cases very inadequate, are not so small as those paid to a large number of Baptist and Congregational ministers, and even to not a few Anglican clergymen. The condition of our churches should not be made to appear better than it is, neither should its defects be exaggerated.

2. *In regard to the visitation of churches.* Mr. Wood has done valuable and helpful service in visiting several of our churches; and it is to be hoped that other ministers who heretofore have not participated in this visitation will follow his example. For many years past, the British and Foreign Unitarian Association has employed its officers, missionaries, and special preachers in doing this very work. On an average a hundred congregations are visited annually by representatives of the Association. The District Missionaries, up and down the country, whose salaries are partly paid by the Association, are largely employed in visiting the smaller isolated churches. The Rev. T. P. Spedding, the Missionary Agent of the Association, now devotes the greater number of his Sundays, and many week evenings, to this service of sympathy and encouragement. I entirely agree that more of this kind of service is needed; but while lamenting our deficiencies we need not ignore our attainments.

In regard to some of the wider and more general issues raised by Mr. Wood, I have only a few words to add.

Whether our ministers and congregations are not sufficiently explicit in their expres-

sions of attachment to Jesus of Nazareth is a question which admits of various answers. I only trust that whatever views any of us may express they will always be true to our own thought and feeling, and not be made to order. It would be a sorry day for Unitarians if greater uniformity of faith and worship were secured by the National Triennial Conference, or the British and Foreign Unitarian Association, issuing an Encyclical.

I may be mistaken, but I have a feeling that our weakness arises more from the lack than the superabundance of individuality. If, as Unitarians, we speak our truest, deepest convictions, and live our highest, best life, each in his own wisest, noblest way, small problems of organisation will tend to solve themselves. Men and women with faith in God and in man at their heart's core, will find opportunities for service and co-operation with others of like mind and purpose all around them. It is faith and service that we need, and that the world needs and seeks.

W. COPELAND BOWIE.

January 13, 1908.

SIR,—Hearty thanks to you for eliciting Mr. Wood's views on our "Great Problem." He has ever given freely of his best, and now, again, we are all grateful for his ready response to our widespread appeal for guidance. On one point especially it will be felt that he has taken a line of great wisdom. It is obvious that at present we cannot unite on *ideas*, and therefore the one possible union is in *work*. There are at least three quite distinct sorts of opinion among us as to church construction and church ideals; there are possibly many more than three. The general break-up of old ways of thinking has left our body of churches, in particular, groping about for coherent principles, and, although some of us may think we see our way, it is quite out of the question for anyone to think that he can speak for the rest. Therefore we must hammer away at practical work and organisation wherever we feel that we can unite, in the hope that the true principles will emerge. The penny-a-week fund would be a solid achievement. The definitely *religious* roll of members is a reform long over-due. I would suggest, in addition, that the roll should be a connexional roll, and that when a man signs it he should be understood to join the "body" as well as the individual congregation. In this reference, also, it would be well that the admirable "visitations" proposed by Mr. Wood should take place at the time of the dedication services for the admission of new members, and that the admission should be administered jointly by the officers of the congregation and the representatives of the larger church. Again, we want a system of "credentials" like those in the Methodist bodies, by which, when a member leaves one town for another he is passed on to full membership in his new church, taking with him a properly printed form of introduction, while the officers of his former church send a duplicate form or letter to his new church, advising them to look up the newcomer.

And is this all? I cannot help thinking that Mr. Wood underrates the possibility



of agreement in deeper matters. As to the fact of our present want of it, he is no doubt right. But why should he regard it as a matter of "theological tests and limitations"? I know that some of our friends sometimes speak as if they meant this, but I believe that what they really aim at is definiteness in place of vagueness, and a banner to fight under instead of a nondescript religiosity. In the *Christian Life*, e.g., Eleutheros, in a thoughtful article, writes against the "policy pursued by some of the leaders in the Conference who insist on organising without any doctrinal basis, or any statement of faith which can be regarded as a distinctive message to be disseminated. They imagine

... that a denomination can be something that has no definite apostolate to carry through the world as good news." A little over-statement here, but the intention of the writer is clear—not a "test" or "creed," but definiteness. It ought at least to be plain that mere negative freedom to think for oneself is no bond of union. Mr. Harwood's use of Mr. Thomas's metaphor (December 7) of a scientific society mistakes the essential point of the comparison, which is, that given freedom, men of science can and do come to an agreement. But a scientific society is not a church. And, in fact, we do, in our churches, agree consciously in many positive points, and (what is more important) there is an *implicit* agreement, manifested by our belonging to the church, which goes much deeper than the points which we positively formulate to ourselves in words, or are conscious of. To interpret this latter, this church-devotion, into a *church-consciousness*, is, surely, not too much for dream or hope. The real reason for non-subscription in a liberal church is usually missed. It is not that negative freedom from the expression of religious belief is desirable. It is that religious belief cannot be precisely or adequately expressed in words—if we *could* perfectly express it, we should obtain uniform assent—but only in *life*, especially corporate life. Let us set our best wits to work on this task of self-interpretation. It would reveal affinities with the whole Christian movement little suspected. In particular, I should be glad if such an examination discovered to us a way of free union with the Free Church Council.

W. WHITAKER.

In the matter of Denominational Statistics the latest returns for the Baptists are as follows:—There are 4,069 chapels in England and Wales, with 1,426,901 sittings. The church membership is 429,877 (a decrease of 4,864 for the year). This exceptionally large decrease is clearly due to the reaction after the Welsh Revival, the Welsh Baptist Union reporting, in fact, a decrease which more than accounts for the total, for it reaches the surprising figure of 5,271. There are 58,802 Sunday-school teachers (an increase of 744), with 587,160 scholars (a decrease of 3,261). Local preachers number 5,685 (a decrease of 63); and the pastors in charge are 2,133 (a decrease of 1). The noteworthy feature of these figures is the shrinkage of church members, Sunday scholars, and lay preachers.

#### FROM HUNGARY.

YOUR readers hear so much nowadays from the daily papers about Hungary, that I am afraid to say anything, since very little good can be said, because politics are absorbing everything here. Hungary is like a chained lion, condemned to slow starvation. People who hear of her struggles from a distance, might think that she is the sole cause of all the troubles. Many of the foreign newspapers say terrible things about the atrocities of the Magyars, and here we witness day by day that a handful of the nationality deputies are able to stop the work of Parliament for months, by using a language utterly unknown to 410 out of the 444 members. The Magyars generously admitted that if the Croatian deputies could not properly explain themselves in the Magyar language, they might make use of the Croatian language also. Now they interpret this insignificant word "also" to mean "only," and spend two or three hours simply to make the proper work impossible.

I assure you that during the last fifty years there was only one ministry, that in 1868 under Count Andrassy, like the present one with regard to the high culture and humane feeling of its members. In a short year more good was done for the welfare of the farm labourers, teachers of elementary and high schools, officers in municipal and state bureaus, than in any previous year. Could you believe that the State treasury pays even the teachers of religion? Each church has a right to send a religious instructor to any school she chooses. They use their own mother tongue in their churches and schools, and still they speak always of oppression.

Since just in the last hour when I was about to post these lines, M. Széll, a former Prime Minister and President of the Constitutional Party, made some very important remarks with regard to England, I may be permitted to quote some parts of it.

Lately many anonymous and some well-known persons have found pleasure in making most damaging declarations about Hungary and the Hungarians. M. Széll regrets to see that most baseless rumours find place even in English papers. He feels sad that such abuses are published in England, a country whose sympathy we esteem very highly. The Hungarians kept true to this feeling even when England was fighting against a small nation with whom natural sympathy arose in the mass of the people all over the world. At that time, M. Széll, in reply to an interpolation in Parliament, expressed that though individuals may sympathise with the smaller of the two fighters, Hungary as a nation must still admire England's greatness. Then they took notice of us in England. M. Széll received several acknowledgments from the English Government and several influential persons. He feels therefore very sad, seeing what unjust calumnies are now raised against us in the English press.

I feel almost sure that the readers of THE INQUIRER have not shared the opinion of some papers, because they know the truth and can easily judge for themselves.

We have again had a general meeting of the Chief Consistory. A large number

of the members came together. We had a very good meeting of the Ministers' Union, with a large attendance. It is pleasant to hear that the ministers continue their work in a truly liberal spirit. You know that the administration even of the congregations is to some extent under the care of the Consistory. This means hard work for the members.

Our Chief Consistory heard with much pleasure Mr. Jozan's report of the Boston meetings and of his visit to London. The Consistory was glad to learn that there is a student (Mr. Benczédi) studying now in Manchester Home Missionary College, a girl student (Miss Treu Boros) in Channing House School, London, and Mr. Kiss, who was last year in Manchester, now at Meadville.

November, as a rule, is always dedicated to the memory of Francis David. In several places they hold general assemblies and speak of his advanced reform ideas. It is very interesting that not Unitarians alone attend these meetings in large numbers. We hope to celebrate his 400th birthday in 1910, perhaps in connection with the International Council.

Let me mention that the Geneva Conference book has a good circulation in the Hungarian translation.

G. BOROS.

Kolozsvar, Dec. 18, 1907.

#### WELLINGTON, NEW ZEALAND.

WHILE all the rest of the Unitarian world has been enjoying its trip to Boston, the New Zealand Unitarians have been copying the example and drawing nearer together. We are only two ministers and two churches, but the need of an occasional conference and exchange is just as great as if we were, and as we hope we shall one day be, twenty or two hundred.

We have cast such longing eyes on that Boston Conference! As we read the meagre accounts that reach us we feel like the beggars that fed on the crumbs that fell from the rich man's table. Yet the benefit which the Wellington and Auckland congregations and Dr. Jones and I have derived from this first meeting and exchange has been of the same character, and perhaps proportional in amount, to that accruing from the contagious enthusiasm of Boston.

Would that we could see our way to an Australasian conference sometime; but that seems as far off as the dreams of an International Congress must have appeared to any one who dreamt it in England or America half-a-century ago. Dr. Jones and I are separated by two days' journey; and between us and Sydney and Melbourne lies half the distance from England to America, and a greater expense. Talk of the "bigness" of America! We have quite as big a new world here, and we have much of the possibility ahead of us which America had in its infancy. And what we want to impress upon the good folks at home is this—that the Unitarian cause in this new world has good possibilities too.

Let me speak about Wellington. It is the capital of the Dominion. (Some of us feel like a bantam aping an eagle as we name our new grandiloquent title; for we are a mere colony no longer.) It



is the seat of Parliament, the heart of commerce, the natural distributing centre of things material and moral. Thanks to the timely visit and personal exertions of Rev. C. Hargrove in 1904, a society was formed which held services until Dr. Tudor Jones came out a year and a half ago. I remember some visits I paid in the interval of waiting. I remember how impressed I was with the influence and ability and earnestness of the members. I remember how sure I felt of the ultimate success of the movement. But my highest anticipations never reached the mark which the tide has actually attained. Dr. Jones and the society have surpassed all expectations. I take off my hat to those Wellington people for all they have done and been. I have the utmost confidence that they will see the thing through to a triumphant finish, in spite of unusual difficulties.

A site is the first and chiefest of them, a big hurdle for so young a horse at the start. An orthodox minister lately denounced the land values of Wellington as one of the scandals of the earth. It is the configuration of the city that is to blame, beautiful for situation, climbing up the steep wind-swept slopes of the high bare hills which land-lock the harbour, but leaving very little level ground for the purposes of a rapidly growing commerce. It is at once a concentrated and a scattered city. A church to be successful must be situated at the heart of things. So the Unitarians are faced with the tremendous task of raising £1,500 for a miserable plot, the building on which, I am afraid, would only cramp their activities in the future, or the, to them, fabulous sum of £2,500 for the site they ought to have. Now New Zealanders are not wealthy. Cost of living is dreadfully high. And if even the lowest of these sums is attempted an appeal must be made to the friends at home. Moreover, that site ought to be secured very soon. There is a tide in the affairs of young movements which taken at the flood leads on to fortune; omitted, all the voyage of their life is bound in shallows and in miseries. On such a full sea are the Wellington people now afloat. And they must take the current when it serves or lose their venture. I foresee a speedy appeal to England; and I want to urge England to do its duty. I have good commercial advice behind me when I say that money invested in land, even at this high rate, will not be lost. A commodious church in Wellington is of more importance than one anywhere else in the Dominion. Unitarians are emigrating in considerable numbers every year. It is the duty of the Mother Churches to follow up their children and not to let them drift into orthodoxy or indifference. Oh the power Unitarians would have been in the land had this following-up policy been inaugurated forty years ago! What families would have been saved to us that now are utterly lost.

I have related none of the many pleasant incidents which marked our visit, how my wife and I were welcomed and fêted, what congregations faced the preaching, and so forth. I have thought it best to catch and transcribe, for the benefit of INQUIRER readers, some of the spirit which is evident in Wellington, some of

the spirit which has been stirred in Dr. Jones and myself by our meeting and exchange.

W. JELLIE.

Auckland, Nov., 1907.

## PROVINCIAL LETTER.

### YORKSHIRE DISTRICT.

WHEN Dr. Herbert Smith advanced the bold proposal that an attempt be made to send 100 of our ministers as delegates to the International Congress at Boston, he was more than once met with the remarks, "Impossible! Who would occupy the pulpits in their absence?" It must be gratifying to him to know that more than half that number went; that some derived immense benefit from the sea voyage and the complete change of scene and society, and that all felt the stimulus of the magnificent meetings and came back with renewed courage, strength, and determination to labour more assiduously for our glorious cause.

From this district six ministers were absent, each for several weeks. Their places had to be supplied, and, in addition, services had to be arranged at five churches and mission stations. It deserves to be put on record to the credit of our devoted lay preachers, who are always willing to render assistance when called upon, that services in all our churches were regularly held, and that all engagements were kept, although some had to be made months in advance.

We are fortunate in this district in having a band of about twenty earnest workers who are ready at call frequently to leave their homes early in the morning and return near midnight to serve the congregations in distant parts of this broad-acred shire, with only thanks, appreciation, and the consciousness of having attempted something which makes for human welfare as their reward.

That we have such helpers, whose services are freely placed at our disposal, has made it possible to initiate an experiment in the grouping of congregations with a view to economy in pastoral oversight and efficient ministration.

The "grouping scheme" involves the care of six congregations by three ministers, assisted by lay preachers, as follows:—

The congregation at Pepperhill has long felt the want of a pastor who lived sufficiently near to be accessible in time of need. The members are widely scattered. They are, for the most part, farmers or factory workers unable to contribute much towards the maintenance of a minister. But they are a loyal band who have always held well together in spite of many difficulties and disadvantages, and they are most hospitable and enthusiastic in our cause. The Pepperhill congregation will now have a devoted friend and pastor in the Rev. W. Rosling, who has consented to attend to their needs, as well as to those of the Broadway Avenue Church, which has, so far, prospered well under his able and kindly leadership. We look for good results from mutual pledges of good fellowship and promised interchange of services.

The Huddersfield congregation waited long for a successor to the Rev. W. Mellor,

and the appointment of Rev. E. Thackray, M.A., Ph.D., is full of promise. Dr. Thackray brings high scholarly attainments and a consecrated purpose to his work. He brings also a cultured lady as helpmate. He will receive a formal welcome as minister next week. He has already been heartily welcomed by the Yorkshire Union Committee, and has had time to give evidence of his good qualities since his settlement last July.

Dr. Thackray will devote himself chiefly to service of the congregation at Huddersfield. He will also preach once a month at Elland, visit the congregation, and organise week-night meetings there; and assist me with plan arrangements, correspondence, and the detail work of the district ministry. The arrangement has been warmly and gratefully acknowledged and approved by the little congregation at Elland, and signs are not wanting that it will have the effect of bringing the two congregations into closer fellowship.

As part of the "grouping scheme" it seemed desirable, on the termination of Rev. H. Cross's engagement as assistant district minister, that I should remove to Dewsbury, and concentrate my energies mainly on the task of trying to put new vitality into a church which for long has been in a languishing condition. In addition to this, it is expected, of course, that I shall give special attention to the fostering of the promising movement at Barnsley, and attend to the general work of organisation and propaganda which pertains to my office. It would not become me to write much on this part of the scheme. I can only say, if I fail in the task I have undertaken, it will only be what better men have done; if I succeed it will be cause for devout thankfulness. So far, the outlook is favourable.

This is a brief indication of the experiment in grouping on which we have embarked. It is economical. We trust it will be effective in stimulating that "fuller life" of which we have been told "our nerves are scant." We are hopeful. We await results.

We have other problems besides that of strengthening our weak churches—problems pertaining to finance, propaganda, &c. We are trying to solve them. As he'ps to this end we have the encouragement which comes from a growing sense of fellowship, as evidenced by the Ministerial Union and the Unitarian Club. My opinion about the club is that it would develop better on different lines; but since its inauguration it has given evidence of its value if we take account of only two of its meetings, *e.g.*, it has drawn together representatives from many of our churches to give a true Yorkshire welcome to one of Yorkshire's most honoured sons, Dr. Robert Collyer, and to hear words of grace and wisdom from Dr. J. Estlin Carpenter. These were great occasions. We might have even greater if members of our churches generally would develop the "Club" idea.

The Postal Mission Committee were kept busy with inquiries during the discussions started by the New Theology controversy. The members of this committee are enthusiastic. They are trying to interest members of our congregations all over the county in this method of propaganda. If



the gratitude of those whose minds have been illuminated, and whose hearts have been relieved through our literature, could be more generally known, we should have more sympathisers and supporters of this unobtrusive but valuable missionary agency.

The friends at Barnsley are seeking a room which can be used exclusively for services, meetings, and purposes of the Mission. If they do not succeed, we shall have to consider the advisability of erecting a hall. We could start a Sunday school at once, and there is a desire for week-night meetings. We have, more than once, found the room engaged when we wanted to hold a week-night meeting, and the additional charge for Sunday-school purposes would be prohibitive. The number of adherents is not yet large enough to warrant a heavy outlay. On the other hand, we have about reached the limits of possible development under present conditions.

We had good attendances of Unitarian residents, visitors, and inquirers at our summer services at Harrogate. We are encouraged by the results to look forward to a longer series this year, and are hopeful that ere long regular services may be established.

The "Church of the Unattached" is growing steadily. Communications are sent through the post regularly to sympathisers at Skipton, Shipley, Harrogate, Hemsworth, and other places, and from time to time I get letters from those who are grateful for our message.

In conclusion allow me to call attention to the promised visit of the President of the National Conference (the Rev. Joseph Wood) to our district next March. It is not yet decided where the meetings will be held. When the programme is issued to the churches, I hope it will have careful consideration. Mr. Wood desires information as to the condition of our churches and their needs. He will, here, as elsewhere, probably discover that our people are not fully awake to their opportunity, and that spiritual life runs tardily along the nerves of our church effort. We shall be glad to welcome him when he comes on his generous mission, nevertheless. Mayhap we shall get an uplift through conference for better endeavour.

JOHN ELLIS.

## CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

### CONVICTIONS FOR THEFT.

SIR,—I thank Mr. Solly for his belief in my intentions, which he kindly expresses at the close of his letter.

During the correspondence upon this most interesting subject, I have not claimed that wrong-doing should be regarded with a favourable eye. I would teach the children that "it is a sin to steal a pin," or land, or anything else, and with all the power at my command I would urge them, when they are old enough to exert any influence, not to be indifferent to this fact, but at the same time to protest in unmeasured terms against the inequality in the administration of the law as between the poor

man and the rich, to the very great advantage of the latter. The "stolid indifference" of so many of my fellow countrymen is not due to a belief that substantial justice is being done, but rather to a Cain-like attitude, which makes it so easy to ignore anything that does not, at the moment, affect them personally. By protest, in season and out of season, we shall one day rouse the British public to the injustice that is being perpetrated in the name of justice, and then reforms respecting land and many other matters will be speedily brought about.

I fear the reformer's protest in the past has not been vigorous enough, or so much indifference would not exist. Our hopes are centred to-day in the children, and if our teaching be true the stolid indifference of their parents will, in them, become burning indignation at the wrongs inflicted upon the poor by those who have the opportunity to oppress by virtue only of the money they possess. If we will fearlessly do our duty as teachers our scholars in after years will reward our efforts by lives spent in the service of their fellows, and will be able to say, with that grand old saint, whose memory we Unitarians especially cherish—

"But vigorous teachers seized my youth  
And purged its faith and trimmed its fire;  
Showed me the high white star of Truth,  
There bade me gaze and there aspire."

FRANK PEARSON.

10, Park-place, Eltham, Kent,  
Jan. 11, 1908.

## NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

**Bury St. Edmunds.**—The annual Sunday-school and Band of Hope party was held in Churchgate-street Chapel on Thursday evening, January 9, and was greatly enjoyed. About ninety young people were present. After tea the carol "The First Nowel," was sung, and there was other music and recitations. Short addresses were delivered by Revs. J. Pollard and J. M. Connell, and the school prizes for regular attendance and good conduct were distributed by Mrs. Connell.

**Guildford.**—Mr. George Ward, of London, is preaching for the next three months at the Ward-street Chapel.

**London: Mansford-street.**—The members and friends of the Guild entertained sixty cripple children from the neighbouring County Council special school on January 11. The children were delighted by the performance of "Dick Whittington" by some of the Sunday-school children. Hosts and guests alike found the evening very enjoyable.

**London: Stratford.**—The annual Sunday-school tea and entertainment took place on Friday, January 10. There was a Christmas-tree, and a small gift was made to each scholar from it. These and the prizes for regular attendance were presented by the Rev. T. E. M. Edwards. The Revs. W. H. Rose, H. W. Perris, and F. Allen took part in the proceedings.

**Loughborough.**—The annual party and prize giving took place in the school on Saturday, Jan. 11, the prizes being distributed by Alderman Wm. Moss, J.P. The scholars gave an excellent rendering of the Rev. H. W. Hawkes' play, "Dick Whittington." On Sunday the Rev. W. H. Burgess preached on "Catholic Claims in the Light of Modern Ideas," referring specially to the movement of modernism within the Catholic Church.

**Mottram.**—Within the last few weeks there has been a very successful Christmas party on Christmas Day, attended by 400 people, the children's fairy play, "Jack and the Beanstalk," giving intense satisfaction. On New

Year's eve a workers' party and watchnight service were held; and on Saturday last a "Cake and Apron Sale," opened by Mrs. Edgar Dowson, with Mr. Ald. James Kerfoot, J.P., of Dukinfield, cleared £26, for the chapel funds. During the past year there have been several serious losses by death, but in other respects the annual report shows improvement.

**Portsmouth: High-street. (Welcome Meeting).**—A special service for the induction of the Rev. James Burton, M.A., as minister of the High-street Chapel, was held on Thursday afternoon, January 9, the Rev. E. J. Wilkins being the preacher, and in the evening a welcome meeting was held. The Rev. C. C. Coe presided, in the regretted absence of the Mayor, and among those who joined in the welcome with cordial speeches were Mr. E. J. Cooper, the Rev. David Barron (Baptist), who said he spoke not as president of the Free Church Council, but as a friend of Mr. Burton's and a brother minister, and the Rev. W. Copeland Bowie, who exhorted the congregation to support their minister, and spoke very hopefully of the future. Mr. Burton responded to the welcome with much feeling. He did not deserve half of what they had said of him. What he desired, he said, was simplicity, and what he hoped to do was to rouse the congregation and the church to its former high position. Though he could not hope to accomplish what the Rev. H. Hawkes had done in the past, still he had great hopes of the future, and it was for them to see that the church was again built up to be as serviceable and useful as it once was. He also spoke of the splendid work that the late Mr. Henry Blessley did for the church, and held him up for an example for others to follow.

**Swansea.**—Anniversary services were held on Sunday, Jan. 12, conducted by the Rev. J. Page Hopps. His discourse in the morning was entitled, "Reasons for loving this church," and in the evening he preached to a crowded and intensely interested congregation on "Some modern thoughts about God." In the afternoon Mr. Hopps addressed the "Open Brotherhood" now meeting each Sunday afternoon in the chapel. His subject was "Six things we are sure of." The Mayor of Swansea presided, and a large number attended.

We have already called attention to the Rev. W. W. C. Pope's American lantern lectures at Lewisham. The Rev. W. G. Tarrant's lecture given before Christmas is to be repeated at Wandsworth this month, and on Jan. 23 the Rev. E. S. Hicks is to lecture, also with the lantern, on "Three Weeks in America" in the Unity Church Schoolroom at Islington.

THE first business of every man is to be true to his best, to conquer and cultivate his own territory. But he has other duties when his ground is clear and broken and in good order. The disposal of moral power, thought, culture, riches, to the best advantage, not as alms, but to edification, building up of social welfare, is a noble and engrossing work. Let every man be sure that this is his true vocation, and learn something of it as he would learn a handicraft. Mere money-making business may be pressing, but may not be urged as an excuse for neglecting higher duties. It is fitting that the doctor should use his faculties not only to cure but to prevent illness; that the lawyer should improve the law and work for justice, as well as win a case by one-sided arguments for a fee; that the clergyman should study philosophy and ethics and hygiene, and try to reform manners as well as propound customary doctrine and show parochial activity; that the city man should expose fraud, uphold honesty, and promote social improvements; and that all these classes should consider common welfare before personal gain.—R. Russell.



## OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, January 19.

## LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.  
 Brompton, Fort-road, 7, Rev. JESSE HIPPERSON.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.  
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.  
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.  
 Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.  
 Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.  
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. H. RAWLINGS, M.A.; 7, Dr. J. LIONEL TAYLER.  
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. W. COPELAND BOWIE.  
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.  
 Ilford, Assembly Rooms, Broadway, 7, Mr. DELTA EVANS.  
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.  
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.  
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.  
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.  
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.  
 Peckham, Avondale-road, 11, Rev. J. HIPPERSON; 6.30, Mr. C. H. NORTHMORE.  
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.  
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.  
 Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. EDWARD CAPLETON.  
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.  
 Stratford Unitarian Church, 11, Rev. T. E. M. EDWARDS; 6.30, Dr. J. STENSON HOOKER.  
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.  
 Wimbledon, Smaller Worpole Hall, 7, Rev. W. E. WILLIAMS, B.A.  
 Wood Green, Unity Church, 11, Rev. Dr. MUMMERY.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Mr. W. ROBERTSON DAVIES.  
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.  
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.  
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.  
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.  
 BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.  
 CAMBRIDGE, Assembly Rooms, Downing-street, 11.30, Rev. H. GOW, B.A.  
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.  
 CHESTER, Matthew Hely's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.  
 DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.  
 GUILDFORD, Ward-street Church, North-street, 11, "The Value of Worship"; 6.30, "The Christ that is to Be." Mr. GEORGE WARD.  
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.  
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.  
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.  
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.  
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. ERNEST PARRY.  
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.  
 LIVERPOOL, Hope-street Church, 11, Rev. J. MORLEY MILLS; 6.30, Rev. H. D. ROBERTS.  
 LIVERPOOL, Ullet-road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.  
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.  
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.  
 OXFORD, Manchester College, 11.30.  
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.  
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.  
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.  
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. T. REED.  
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.  
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.  
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.  
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.  
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11, Mr. S. K. RATOLIFFE.  
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

## SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

## DEATH.

WEEKS.—On January 15, at 9, Baker-street, Nottingham, Orchard James Weeks, aged 77.

Situations,  
VACANT AND WANTED.

TO PARENTS AND GUARDIANS.  
**K**YNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

TO PARENTS and GUARDIANS.—  
**T** Mr. A. S. BARNARD, M.I.E.E., A.M.I.C.E., Borough Electrical Engineer, Walsall, has a vacancy for an Articled Pupil, or Improver desirous of obtaining Central Station experience.

**E**XPERIENCED middle-aged Lady desires re-engagement as COMPANION to Lady. Excellent references.—W., INQUIRER Office, 3, Essex-street, W.C.

**W**ANTED, situation as HOUSE-KEEPER or COMPANION HELP. Experienced, energetic, capable, and reliable. Has had some experience with invalids.—E. A., INQUIRER Office, 3, Essex-street, W.C.

**Y**OUNG LADY, well educated and experienced, requires engagement as GOVERNESS to one or two little children.—Address, "S. S." INQUIRER Office, 3, Essex-street, W.C.

## E. Norman Reed &amp; Co.,



Artists  
in  
Stained  
&  
Leaded  
Glass.

Memorial  
Windows.

Mosaics.

## Church Decorators.

13, Lisle Street, NEWCASTLE-ON-TYNE.  
 Under the direction of Geo. G. LAIDLER.

## Schools, etc.

CHANNING HOUSE HIGH SCHOOL  
AND BOARDING SCHOOL FOR GIRLS.

HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the HEAD MISTRESS.

SOMERVILLE SCHOOL,  
ABERYSTWYTH.

Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... MISS MARLES-THOMAS.

WAVERLEY SCHOOL, SHERWOOD  
RISE, NOTTINGHAM.

Head Master, Mr. H. T. FACON, B.A. Limited number of BOARDERS received. Home influence. Modern methods. Private playing field opposite school. Special Terms for sons of Ministers. References. Telephone 55X4.

## Board and Residence.

**B**OURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. POOOCK.

**S**T. LEONARDS-ON-SEA.—"Carnstock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

**L**ANGLEY HOUSE, DAWLISH, DEVON.—BOARD and RESIDENCE for Ladies. Beautiful country. Sea and moorland. Bracing sunny winter resort. Through trains from all parts. Responsible charge taken of the younger guests. Prospectus from PROPRIETOR.

**T**HE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT. PRESS OPINIONS.

Sheffield Telegraph: "Imagine a house spaciouly built and furnished with just those things which are needful for health, comfort, and the refinements of existence. Throughout simplicity and exquisite taste." Manchester City News: "Health and comfort carefully considered." Millgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food." Send to WARDEN for Prospectus.





# John Hamilton Thom Centenary

JANUARY 10, 1908.

NOW READY. Second (Abridged) Edition of

## A SPIRITUAL FAITH.

SERMONS BY

John Hamilton Thom.

Crown 8vo. pp. 216. Price 2s. net. By post, 2s. 3d.

By THE SAME AUTHOR.

**LAWS OF LIFE AFTER THE MIND OF CHRIST.** First and Second Series. 2s. 6d. net, each.

**CHRIST THE REVEALER.** 2s. net.

**A MINISTER OF GOD.** Selections from Occasional Sermons and Addresses. With a Memoir. 2s. net.

LONDON: PHILIP GREEN, 5, ESSEX STREET, STRAND, W.C.

19<sup>TH</sup> CENTURY BUILDING SOCIETY,  
ADELAIDE-PLACE, LONDON BRIDGE  
E.C.

Assets, £167,000.

### DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.  
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.  
Miss CECIL GRADWELL, ALEXANDER W. LAW-  
H. A. HARDCASTLE, RENCE.  
F.S.I. Miss ORME.

STEPHEN SEAWARD TAYLER,

A SOUND AND READY MEANS OF  
INVESTMENT.

PREFERENCE SHARES of £10 each now  
being issued at 4 per cent. Interest free of  
Income Tax.

DEPOSITS RECEIVED AT 3 AND 3½ PER  
CENT. Interest free of Income Tax.

ADVANCES made to buy or build your own  
house.

Repayments, Survey Fees, and Law Charges  
low. Prospectus free.

CHARLES A. PRICE, Manager.

## VIADUCT CHURCH, CARLISLE.

**PRELIMINARY ANNOUNCEMENT**  
of a SALE of WORK to be held on  
April 9 and 10, 1908.

The OBJECT of the SALE is to raise funds  
to meet deficiency in current account, also  
towards necessary repairs, &c., to Church and  
Minister's House. The Viaduct Church is  
composed entirely of the working classes with  
small wages, and it is consequently impossible  
to carry on the work without such generous  
assistance as is regularly given. Towards this  
Sale an APPEAL is hereby made to friends far  
and near to help a much deserving cause, by  
donations of either goods (new or second-  
hand) or money, which will be received and  
acknowledged with gratitude by any of the  
following:—

Rev. HENRY CROSS (Minister), Plas Isa, Nel-  
son-street, Carlisle.

Mrs. W. S. MARCHINGTON (President Ladies'  
Society), 1, South Petteril-street, Carlisle.

Miss LAMB (Vice-President Ladies' Society),  
286, Warwick-road, Carlisle.

Mrs. McALLISTER (Vice-President Ladies'  
Society), 60, Trafalgar-street, Carlisle.

**AT THE CLEARANCE SALE** now  
proceeding at HUTTON'S, 5, Larne, Ireland,  
handsome Irish Linen Damask Serviettes,  
pure flax, grass bleached, 22 x 23 inches, 6s. 3d.  
doz. upwards. Get the Sale Sample Selections.

## THACKERAY HOTEL

(TEMPERANCE),  
GREAT RUSSELL STREET, LONDON.  
Opposite the British Museum.

FIREPROOF FLOORS. PERFECT SANITATION.  
TELEPHONE. NIGHT PORTER.

This large and well-appointed TEMPERANCE  
HOTEL has Passenger Lifts, Electric Light  
throughout. Bathrooms on every Floor; Spacious  
Dining, Drawing, Writing, Reading, Billiard and  
Smoking Rooms. Heated throughout. **Bed-  
rooms** (including attendance) from 3s. 6d. to  
6s. Full Tariff and Testimonials on application.  
Inclusive charge for Bedroom, Attendance, Table  
d'Hôte Breakfast and Dinner, from 8s. 6d. to  
10s. 6d. per day.

Telegraphic Address: "Thackeray," London.

## EATON'S TEMPERANCE HOTEL,

22, Guilford Street, Russell Square,  
LONDON.  
Facing the Gardens of the Foundling Institution.  
Central. Homelike. Beds from 1s. 6d.  
Breakfast and Tea from 1s. Patronized re-  
peatedly by many visitors during the 30 years  
of its existence.

## LONDON, W.

**TWO LADIES RECEIVE OTHERS,**  
Teachers, Students, &c., in their  
Flat. References.—H. V., INQUIRER  
Office, 3, Essex-street, Strand, W.C.

**APARTMENTS** or **SINGLE ROOMS,**  
with or without board, in a well-furnished  
comfortable house. Permanent or weekly.—  
Address, HOUSEKEEPER, 3, Chilworth-street,  
Paddington, W.

## UNITARIAN HOME MISSIONARY COLLEGE.

**THE ANNUAL GENERAL MEET-**  
ING of Subscribers will be held in the  
Memorial Hall, Manchester, on Wednesday,  
January 29, 1908. The Chair will be taken  
at 4 p.m.

**BUSINESS.**—1. Annual Report and Treas-  
urer's Statement of Accounts. 2. Election  
of Officers and Committee for 1908. 3. Re-  
appointment of Special Committee re Jubilee  
Memorial Fund, with a view to the com-  
pletion of the Fund. 4. Votes of thanks, &c.  
The attendance of all Subscribers and  
friends of the College is earnestly requested.

For the Committee,

E. TALBOT,  
E. L. H. THOMAS,

Hon. Secs.

Just Published.

## STUDIES IN CHRISTIAN DOCTRINE

By JAMES DRUMMOND, M.A., LL.D., D.Litt.

Price 10s. 6d.; by post 11s.

The Contents include the following:—The Rights  
and Limitations of the Intellect; the Moral Nature  
and Revelation; the Religious Element in Man; the  
Bible; the Church; Primary Conceptions of God; the  
Doctrine of the Trinity; Agency and Attributes of God;  
Doctrine of Man; Reconciliation; the Person of Christ;  
the Work of Christ; Rise and Progress of Religion in  
the Individual.

## AUTHORITY IN RELIGIOUS BELIEF.

Price 2s. net; by post 2s. 3d.

This volume contains twelve essays by various  
writers, and is issued from a desire to strengthen man's  
faith in the essential and abiding things of religion.

"The essays are very able, and will be highly prized  
by a large body of readers."—*Leicester Chronicle*.

Essex Hall, Essex Street, Strand, W.C.

## "THE SPADE AND THE SICKLE."

Monthly Sermons by Rev. Edgar I. Fripp, B.A.

No. 5 (January)—"Camden Town."

Annual Subscription, 1s. 6d. 56, Manor Park, Bristol.

## "UNITY."—Magazine for Unitarian

Propaganda. Adopted by churches  
with or without local page. Issued for last  
Sunday in each previous month. One copy  
post free, 1½d.—1s. 6d. a year; 9d. per dozen;  
3s. 6d. per 100; extra charge local page.—  
Address to EDITOR, The Parsonage, Mottram,  
Manchester.

**LAYMEN'S CLUB DANCE,**  
Tuesday, February 4, 1908, Portman  
Rooms, Baker-street, 9 p.m. to 2 a.m. Tickets  
to include sit-down Supper, 7s. each. Karoly  
Klay Orchestra will provide the music.—  
Applications for tickets should be addressed  
to W. FITCHETT WURTZBURG, 3, Lawn-road,  
Hampstead, N.W., and state whether required  
for lady or gentleman. Tickets may also be  
obtained through any member of the Club.

**FITZWILLIAM STREET CHURCH,**  
HUDDERSFIELD.—WELCOME TEA  
and MEETING, in the Schoolroom, to the  
Rev. Dr. THACKRAY, as Pastor of the Church,  
on Wednesday, January 22. The MAYOR will  
preside. Tea at 6; Meeting at 7.30 p.m.

**RIVINGTON CHAPEL.**—The Sun-  
day-school ANNIVERSARY SERMONS  
will be preached on Sunday, May 31, 1908, by  
Rev. CHAS. TRAVERS, of Preston, afternoon  
and evening.

## Terms for Advertisements.

Advertisements for THE INQUIRER should be  
addressed to the PUBLISHER, 3, Essex-street,  
Strand, London, W.C., and should reach the office  
not later than Twelve o'clock on THURSDAY,  
to appear the same week. The scale of charges  
is as follows:—

	£	s.	d.
PER PAGE ... ..	6	0	0
HALF-PAGE ... ..	3	0	0
PER COLUMN ... ..	2	0	0
INCH IN COLUMN ... ..	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,

20 words, 1s.; every 6 words after, 4d.  
3 insertions charged as 2.

All payments in respect to THE INQUIRER to  
be made to E. KENNEDY, 3, Essex-street, Strand,  
London, W.C. The entire remittance should  
accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street  
Ludgate Hill, London, E.C., and Published for the  
Proprietors by E. KENNEDY, at the Office, 3, Essex-  
street Strand, London, W.C. Sole Agent, JOHN  
HEYWOOD, 20 to 26, Lambs Conduit-street, W.C.  
Manchester (Wholesale), JOHN HEYWOOD, Deans-  
gate.—Saturday, January 18, 1908.